ENGLAND'S
FAITHFULL
REPROVER
AND
MONITOUR.

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The Contents.

ENGLAND'S
Faithfull Reprover
AND
MONITOUR.

To the Church of *England.*

ALthough I am not ignorant, that many will hardly allow thee the honour of this Title in the present disorder and confusion of all things; yet because *thou hast a name that thou livest and art dead:* or supposing that there is yet remaining in thee some little spark or weak degree of life, Apoc. 3. 1.

Isai. 1.5,6. notwithstanding *the whole head is sick, and the whole heart faint, and from the sole of the foot even to the head, there is no soundnesse in thee, but wounds, and bruises, and putrefying sores*; let me have liberty to speak unto thee, as to a languishing and dying body; neither let it seem strange if I powre *Wine* as well as *Oyle* into thy wounds, seeing that a deep spirituall *Lethargie* doth possesse thy organ of sense and motion; and there is need of a loud and shrill voice to rowse and awaken thee from sleep. And be-
Apoc. 3. 17. cause thou sayest, *I am rich and increased with goods, and have need of nothing, and knowest not that thou art wretched, and miserable, and poor, and blinde, and naked*; I shall endevour to represent unto thee as in a glasse thy many deformities, blemishes, and defects, not to shame thee, but to humble thee; not to reproach thy person, but to reform thy life: Although perchance the shame of the world and the reproach of men are generally more prevalent with thy children, then the hope of

of heaven; or the fear of hell, then the love, or the terrour of their Maker. Wherefore if this my weak and imperfect labour shall be any waies serviceable for the discovery of thy maladies, and the recovery of thy health, or in any respect instrumentall to thy spirituall welfare, I have the desired fruit and reward thereof, and let glory be given unto him, to whom alone it doth of right belong.

It was once the happinesse and glory of thy children, that they had Pastours both learned and faithfull, instructors peaceable as well as pure, who adorned the truth of their Doctrine with the holinesse of their conversation, and were carefull to preserve thy unity no lesse inviolable, then that incorrupt. But alas, this thy *goodnesse* was *as the morning cloud, and as the early dew it went away*: And thy *glory* like that of *Ephraim*, did *flie away like a bird, from the birth, and from the womb, and from the conception.* For the leaders of thy people soon Hos. 6. 4. Hos. 9. 11.

caused them to erre, and thy chief shepherds sent forth unskilfull and blinde guides among them, who knew not the way of their steps, or such who loved to wander themselves; and by their lewd example drew others aside from the paths of righteousnesse and of peace; or those who were sluggish and cared not for the flock, but for the fleece only, preferring their own bodily ease to the welfare of their brethrens most precious souls, and the short pleasure of sin to the lasting comfort of a good conscience: yea how many of thy children did love to have it so, that there might be like Priest like people? and being corrupted by long prosperity and peace, or prepossessed with pride, worldly interest, covetousnesse and desire of gain, or blinded with passion and prejudice against their Teachers, or glutted with the common use and plenty of their spirituall Manna, they could no longer endure sound Doctrine, or those who taught it as the truth is in Jesus. But

after

after their own lusts, heaped to them- 2 Tim. 4.
selves teachers, having itching ears: 3.
who well perceiving the levity and inconstancy of some, the pride and wantonnesse of others, the leaven of hypocrisie with the spirit of contradiction and contention in all, thought it now no time to sleep, but made use of so fair an opportunity and gratefull season of arriving to the haven of their respective desires and hopes. Wherefore some of them strake sayle for their ambition, others for their covetousnesse, and not a few for their discontent and malice against the present government and governours, although it was not possible only, but probable also, that some at least had *a zeal of God* in this strange act of opposition and gainsaying, but *not according to knowledge*. As for the rest, the contempt and reproach which lay on them, whether for their poverty (which is seldome or never without disgrace in flourishing and prosperous times) or for the suspicion of being factious and disaffected to the

then ruling power, and unequall administration of justice and law, both in Church and State (the sure fore-runner of national calamities) was no small incentive to see them on with greedinesse in those counsels and courses, the sad effects whereof we see and feel unto this present day.

In the mean while the generall pretence and profession of all is, that they desire and aim at nothing more, yea, at nothing besides, then the true doctrine and discipline of Christ Jesus, especially the latter. And to this specious designe an open way seemed to be made by the great profanenesse and vicious living of the opposite party, who, while they were zealous for conformity to the ordinances of men, and thought a main part of Christian duty to depend upon the observation of them, did allow themselves carnall liberty in violating the precepts and commandements of God. And this they did as from that inbred corruption which is common to all men: so likewise

from

from a private ſpirit of oppoſition againſt the adverſaries of their cauſe.

Thus while ſome were zealous indeed for the outward and formall diſcipline of thy ſons, but cold or lukewarm in the profeſſion and maintenance of thy doctrine, or denying it by their works, though they did confeſſe it with their lips: others zealous (at leaſt in ſhew) for thy doctrine, but ſlighting thy diſcipline, or zealouſly bent againſt it, even to a diſtemper ſometimes of rage and violence, and the greater part reſting quiet in an indifferent or neutrall diſpoſition and affection towards both, *the ſtaves* of *beauty* and of *bands*, were ſoon cut quite atunder and broken in pieces; even the covenant of truth, order, and peace, with the entire bond of Chriſtian brotherhood; whereby many have made ſhipwrack of the faith and of good conſcience to the extreme hazard of their immortall ſouls. And many more are like to fall daily after the ſame example of miſ-

misbelief, errour and Apoſtaſie. For what other fruits may we exſpect from thoſe roots of bitterneſſe which have ſprung up amongſt us; I mean the contentions and diviſions of thy children which have *troubled* our peace, and whereby ſo *many are defiled*: ſeeing that *where envying and ſtrife is, there is confuſion and every evill work*? The truth of which hath been for a long time exemplified not only in their ſtrange diſorder and chaos-like confuſion of all things, but alſo in their cruell demeanour and more then barbarous practiſes one towards another, no leſſe hatefull to God the author of order, unity, and peace, the Father of mercies, and the God of all comfort, then pernicious to men created after his own image and likeneſſe. And however more pretend to holineſſe now then in former times, (And this indeed is the very ſoul of our Chriſtian profeſſion) few of ordinary prudence and conſcience are ſo weak ſighted that they cannot look through their thin vail or

Heb. 12. 15.
Jam. 3. 16.

fine

fine web of hypocriſie, and plainly diſcern this *form of godlineſſe* from the *power thereof*. For albeit they have the *voice of Jacob*, and would be thought thereby to have the *heart of Jacob* alſo: yet the *roughneſſe* of their hands, and their manner of *hunting*, evidently ſhew, that there is in them the *profaneneſſe* and *cruelty of Eſau*, who for one morſell of meat *ſold his birth-right*, and then purpoſed with himſelf to *redeem* it again with the price of his *Brothers bloud*. Gen. 27.

But what was the cauſe that they ſo carefully put on the outward diſguiſe and maſk of holineſſe? Surely, to omit the great repute which they gained by this means at a very cheap rate with thoſe of their own opinion and faction, and thoſe high titles of ſingularity and ſpirituall preheminence above others in the world (generally accounted of by them as wicked and reprobate perſons, becauſe not of their ſociety and fellowſhip) the which they uſually received from their chieftains and leaders as pro-

perly

perly belonging to themſelves and their diſciples, and thoſe worldly advantages (to ſay no more) which privately at leaſt attended on their novell profeſſion: This perchance was not the meaneſt, that they might thus check and ſhame the open profaneneſſe, groſſe impiety, irreligion, and ſinne of their profeſſed adverſaries: the which (to ſpeak the truth) was ſo eminent oft-times, and notorious in many of them, as might ſtartle a meer naturall conſcience to hear or behold it; and cauſe therein an abhorrency from their courſes (ſo oppoſite as well to right reaſon as to ſanctifying grace) much more in a minde enlightned, though with the ſmalleſt ray of Evangelicall truth. For what could be more ſtrange or hatefull unto men, in whom was any ſpark remaining either of common Grace, or of morall Vertue; and who were not wholly poſſeſſed with Atheiſme, and carryed on with fulleſt bent to Libertiniſme and ungodly practiſe; then to hear thoſe

that

that did profeſſe themſelves to be the followers of Chriſt, to have communion with him by faith, and to expect glory from him, ſcoffing at the pureſt acts of his worſhip, blaſpheming or profaning his holy Name by cauſleſſe oathes, fearfull imprecations, direfull execrations, and ſuch like ſpeeches, not to be expreſſed again without horrour and amazement; and not only ſo, but glorying likewiſe in this their abominable wickednesſe, and in other of like damnable nature, namely, *in laſciviouſneſſe, luſts, exceſſe of wine and of ſtrong drink, revellings, wherein they thought it ſtrange, that others ran not with them to the ſame exceſſe of riot, ſpeaking evill of them?* What Chriſtian eye could behold this, and not melt with ſorrow and indignation againſt it? What pious heart can think thereon, and not both deteſt it, and ſigh for it? 1 Per. 4. 3, 4.

In the mean time, how much did this their apparent and over-daring impudence in ſin commend and grace the ſeeming Saint-like con-

conversation of their adversaries? Many of which, notwithstanding all their glorious profession and shew of godlinesse, were no better then those *Scribes and Pharisees*, against whom our blessed Saviour doth denounce so many curses for their inward hypocrisie and iniquity veiled with the specious dresse of outward sanctity, *Mat.* 23. see especially vers. 27, 28. & *Luk.* 11. where see vers. 39, 44. And this was sufficiently attested by their spirituall pride, high disdain and contempt of others never so little differing from them in judgement or in practise, by their spirit of contradiction, and rebellion against the present power, whether secular or spirituall; unnaturall affection, injustice, and falshood in common commerce by their rigour and cruelty shewn upon all occasions to the dissenting Brethren: In a word, by their want of mercy and barrennesse of good works towards the indigent and needy; not to mention the envie, emulation, strife, and division,

with

with the corrupt fruits and effects which proceed from these, very rife and ordinary amongst themselves. As for some who gave them the right hands of fellowship, we cannot without manifest breach of charity, judge of them otherwise then that they were simple, harmlesse, and well meaning men, who being offended (and not without cause) at the corruption of the times, and scandalous lives of many in the sacred office of the Ministry, and deluded by the fair speeches, good words, smooth carriage, plausible pretences of religious aims and ends, (not warrantable only, but necessary also) of those who made it their businesse to cause divisions and offences between thy children, were drawn first into a dislike of thy policy, and afterward to a separation from thee, if not in appearance, yet in heart, though at last in both, when it was more safe and advantagious then before. And indeed their strict conformity in other respects to the precepts of the Gospell with their constan-

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cy in ſuffering for the defence of their cauſe, did argue as much to moderate men, and not poſſeſſed with prejudicate hatred of their opinions and perſons; for ſuch as theſe could never be induced to entertain a good conceit of them, no not in the leaſt meaſure: but contrariwiſe judged their beſt actions to be counterfeit and falſe, and thought their greateſt ſufferings to proceed from pride and contumacy of ſpirit, rather then from blinde ignorance of the truth, or from errour of conſcience: Now as it comes to paſſe between thoſe who extremely hate one the other, that they endevour as much as in them lyeth, to be unlike each the other in their manner of life, outward behaviour, garbe, and faſhion, and every thing for the moſt part which is pleaſing to the one is diſpleaſing to the other, and oft-times for this reaſon only, becauſe his adverſary taketh delight therein: ſo it fared in this caſe; for what the one party did approve and allow of in their practiſe, the other would diſlike

diſlike and condemn upon this weak and cauſleſſe ground; and in like manner perchance as readily receive and embrace what the other did refuſe and reject, for the ſame reaſon, or indeed rather want of reaſon: For what can be more irrationall, yea ſenſleſſe and abſurd, then for men to eſteem or vilifie, love or hate any thing, not according to the worth or unworthineſſe thereof, not as it may be uſefull or hurtfull in its own nature to them, but in oppoſition to others, without due diſcretion or judgement had of the matter in queſtion, or thing, what and how it is or may be in it ſelf, to account it vile becauſe they have a good opinion or honourable conceit thereof, and for no other reaſon to deteſt and loath it, then for that their enemies fancy or bear a liking to it? Firſt loving or hating it, and afterward ſearching out (if poſſible) rationall motives and arguments, to give a juſt account of either to the world. And yet ſuch was the conditon of theſe bitter

bitter and eager adversaries, as may appear by the following instances.

For to begin with the received *set form of Prayer and Liturgy* (once generally used in the Assemblies of thy people for the worship and service of their Maker, though since become through the subtle malice of Satan the main bait of their furious and lasting contentions) what could have been more profitably devised for the instruction of the ignorant then this? What more conducing to order and peace then it in a setled Church? What more inoffensive and harmlesse then the rites and ceremonies thereof? What lesse obnoxious to any just exception of superstition, errour, impertinency, or absurdity? And yet notwithstanding, the grosser ignorance of the vulgar people is solely or chiefly imputed unto it by the opposite party, together with the generall prophaneness of life, and meer externall formality in the acts of piety and devotion every where conspicuous in the nation.

on. And it hath been thought by ſome a ſufficient ground not of ſeparation only from the unity of thy body; but of war alſo between thy members, even unto rapine, ſpoyle, conflagration, and bloud; at leaſt a fair pretence for theſe and like courſes not inferiour to them. Beſides this, it is too well known what large accuſations have been brought againſt it by many, of Idolatry, will-worſhip, contradiction, tautologie, indecency, inadvertency, redundancy in ſome, deficiency in other parts thereof, and what not, which might in any reſpect detract from the worth thereof, or make it contemptible and odious with the people? To omit the taunts and reproaches, which were uſually caſt upon the orders and ceremonies thereof, and the great indignities offered to the perſons of them, who according to their conſcience, office, and duty, maintained it by their preaching and practiſe. All which being taken into the conſideration of prudent, moderate and peaceable men,

were

were judged by them to be nothing elſe then the fruits of giddy paſſion, or of diſtemper in judgement and in zeal. And indeed he that ſhall but indifferently weigh and examine the reaſons and exceptions, which the diſſenting and ſeparating brethren alledge againſt the uſe of the *Engliſh Liturgy*, will finde them for the moſt part ſo invalid and weak, that one ſtrong argument may be drawn from hence to prove it lawfull, becauſe whatſoever hath been hitherto brought by way of reproof to evince the unlawfulneſſe thereof, hath had in it no greater ſtrength of reaſon and demonſtration, very requiſite in a cauſe ſo important as this, and in a charge ſo furious as was made againſt it. But however reaſon and truth were wanting to their cauſe, the opinion and confidence of both reſting on their ſide, was ſo deeply rooted in them, that I verily beleeve it would be an hard matter to finde any ſect either modern or antient, who have more obſtinately adhered to

their

their principles, or more vehemently proſecuted their deſignes then they. As if they had been acted with a ſpirit of infallibility, and carried on thereby in theſe proceedings, when that of errour, contrariety, and ſpleen againſt the adverſe party, ſeemeth to have been their chief, if not only guide; wherefore they oppoſe themſelves with might and main againſt the eſtabliſhed order of *prayer and diſcipline*; and to diſgrace and depreſſe the former, they highly commend, and above meaſure extoll, and likewiſe uſe upon all occaſions unpremeditate, or (as ſome term it) *conceived prayer*: (A very forcible engine raiſed by them againſt Church-conformity, and in all likelihood that which hath more upheld, ſtrengthened, and encreaſed their faction then any one means whatſoever) honouring it with the glorious title of *praying by the Spirit*, and that by way of propriety, in oppoſition to praying with any ſet form of words compoſed beforehand, or framed to

our

our ordinary use. As if the Spirit of God did immediately suggest unto their mindes both the matter and form, sense and words of these their supplications, but was not assistant to the other, or the other inconsistent with the grace and help thereof: whereas upon due search into the Scriptures concerning this point, we shall finde this pretended praying by the Spirit, not to be so much as mentioned therein: and for this cause at the best but warrantable and lawfull for us by the generall rule of indifferent things, the which are left to the judgement of Christian prudence to be done or omitted by us, as we shall see it most convenient for our selves or for other men, not of necessary use (as many of them suppose and maintain) seeing that they cannot produce any expresse or implicite command for the same out of the written word of God. For although mention be made there *of prayer and supplication in the Spirit*: yet it can be proved either by that which

Ephes. 6. 18.

pre-

precedeth, or by that which followeth in the Text, that the Apoſtle doth mean by this form of ſpeech, the ſame kinde of praying which they ſo much magnifie and contend for. But rather he underſtandeth by *prayer in the Spirit*, that in which the hearty affection is joyned with the mouthes expreſſion, and the deſire of the ſoul is anſwerable to the poſiture and devotion of the body (ſee *Rom.* 1. 9.) or that aſſiſtance of the Spirit whereof he ſpeaketh *Rom.* 8. 26, 27. Otherwiſe the Apoſtle in this place, and by theſe words doth ſhew what it is *to pray alwaies*, namely, not to be continually muttering prayers with our lips, (as ſome have vainly imagined) but to be in a perpetual diſpoſition of the heart towards this holy exerciſe, yea, and to be aſſiduous and conſtant in deſire of thoſe things which we want, without ſlothfull intermiſſion or faithleſſe fainting in caſe we do not perceive a ſudden grant of our requeſts; Luk. 18. 1.
either of which is farre different

from the former, as appeareth at the very first sight thereof: And yet how great advantage have they gotten upon their adversaries by their facility of utterance and volubility of speech in prayer without thought (as they professe) and premeditation in the least measure of what they were to say? Many of which, though learned and eloquent men, either because they were ill affected to this practise, or for that they did not exercise their gifts and parts this way, being unwilling, or unable to match them at this weapon, which they had been taught to handle and wield as they listed from their tender years; were scorned of them, and traduced to the ignorant sort as meer naturall men, not having the Spirit of God; whereof they did pretend this to be a sure note and character. Although indeed if we offer up our prayers unto God from a pure heart with stedfastnesse of faith and fervency of affection, it matters not, whether we do it in a set form,

form, or by ſodain ejaculation? Provided that we aske things agreeable to the minde and will of God, entertain no thought in our ſelves, that the one is better then the other abſolutely conſidered, or more acceptable in it ſelf with him, approach with reverence both of body and of ſoul to the throne of Grace, and utter words beſeeming the Majeſty and holineſſe of him, with whom we have to doe.

And now I ſhall only take a view of one exception which hath been frequently alledged in my hearing, againſt the received form of Church prayer (knowing how much hath already been ſaid, and that effectually in defence thereof by men eminent for learning and piety) and ſo conclude this point. And it is the very ſame which I have formerly mentioned: namely, that by the uſe of this ſervice men were generally nurſed and brought up in groſſe ignorance, profaneneſſe, and formality of Religion. The which exception

if it were juſt or true, who could doubt, but that the Liturgy was to be exploded out of the congregation as impious in it ſelf, and therefore unlawfull to be uſed at any hand? But that it is altogether groundleſſe and falſe, might be made manifeſt by ſeverall arguments proving the contrary; one ſhall ſuffice for the preſent, which is taken from the ſubſtance or matter contained therein. For this being either ſome part or portion of the word of God, faithfully interpreted according to the Analogie of Faith and minde of the holy Ghoſt in all things which concern our ſalvation, or what may be deduced from it by rational conſequence, or that which doth no way contradict and thwart the precepts thereof, how can it poſſibly be a cauſe or means of ignorance and profaneneſſe to the which it is ſo oppoſite, unleſſe light may produce darkneſſe, heat cold, and good evill? How then came it to paſſe that very many who had the continuall uſe and

benefit

benefit of this form, were so grosly ignorant of the mysteries of godlinesse, so dissolute in their life and so formall in their profession, as they were throughout this whole nation? Surely not because this was a covert to their eyes that they could not see the light, or a slie postern gate, opening a way privily unto sin, or licentiousnesse (as they falsly do imagine) but from the corruption of mens hearts, whereby it is that *they love darknesse rather then light because their deeds are evill*; and content themselves with a meer shew, or slight touch at the furtheſt of Religion, as being most agreeable with flesh and bloud by reason of the lightnesse and easinesse which is therein, and the liberty it doth indulge unto those lusts which are most common and predominant in humane nature; whereas the sincere and practicall profession of Christianity doth confine and restrain our unbridled affections, locks up our wandring desires, and ties the knot hard upon our loose pleasures Joh. 3. 19.

and delights, obliging us to abstinence and austerity of life, and therefore doth it generally distast with men, and universally with all whose hearts are not seasoned with true sanctifying grace, or (as the Apostle speaketh, Heb. 13. 9. *Heb.* 13. 9.) *established* therewith.

Besides it is too well known how little care hath been taken by those who had the oversight of the people to inform them concerning the use and end of their publique devotions, and of those circumstantiall rites pertaining to the same, or make them understand the sense and signification of those things which were so often inculcated into their ears by others, or which themselves uttered with their lips: yea not a few of their teachers were so forsaken of knowledge, and destitute of exemplary holyness, (notwithstanding their place and function did require eminency of both) that either they were unable to instruct their charge aright, or what they taught

then

them carryed no weight of reverence or authority with it, but rather was the leſſe eſteemed of by the people for their ſakes who did commend the ſame unto them, being witneſſes of their levity and ſin, and of their continuall practiſe farre different from their own profeſſion and doctrine. And yet ſuch was the force of cuſtome with many, joyned with ignorance and indiſcretion of the nature of things, that they verily thought every parcell of the Common-prayer-book, and every ceremony preſcribed thereby, to be of no leſſe then divine inſtitution, and that a ſlight perfunctory uſe of its forms in praying with the other rules and directions of externall worſhip obſerved by them, was ſufficient to bring them unto heaven without any more adoe.

To this we may adde the remiſſe and ſlack hand of Eccleſiaſticall diſcipline as another main cauſe of the generall ignorance and profaneneſſe of theſe times, which reached no farther for the moſt

part to the inferiour Clergie (how peccant ſoever otherwiſe) in the exerciſe thereof, then in point of diſconformity to Epiſcopall orders, Provinciall or Synodicall conſtitutions, touching externall government: neither did it call the people to a due account (if any) of their proficiency in the knowledge of Chriſt Jeſus, or cenſure them for non-proficiency therein, yea ſcarcely for groſſe and ſcandalous crimes, if they were perſons known to be well affected towards the preſent government, though upon the weakeſt perchance and worſt grounds which can be imagined; namely, the defects and failings of thoſe who did adminiſter the ſame.

In like manner the ſleeping or not executing of neceſſary penall ſtatutes upon offenders againſt the Law of God, hath been a chief cauſe of open profaneneſſe in the land: for had theſe been impartially executed upon every convicted tranſgreſſor, after ſome care taken to finde them out, I am perſwaded

ſwaded by this time we ſhould not have ſeen many drunkards, or heard many ſwearers throughout this whole populous Iland. And indeed I can ſpeak it upon my own knowledge, that a town of good note in the Weſtern parts of the the Land not far diſtant from the Sea, heretofore famed for all manner of riot and diſorder, by this courſe of late years hath been reduced to that order and diſcipline, that it is a rare matter to ſee a man there at any time diſtempered with wine or with ſtrong drink, or to hear a raſh oath proceed from any mans mouth, no not when there is moſt frequent concourſe of people thither from all the neighbouring parts: ſo carefull are men to keep the Law, where (as the Apoſtle ſpeaketh, *Heb.* 2. 2.) *every* Heb. 2. 2.
tranſgreſſion and diſobedience receiveth a juſt recompenſe of reward. So eaſie a matter is it for Miniſters and Officers, mutually conſpiring together in the ſame work, to reform a city or town as they liſt, and proportionably a whole nation

under the chief Magiſtrate, if he interpoſe not againſt it. Therefore it is reported of Queen *Elizabeth*, that in her progreſſe viſiting the county of *Suffolk*, and ſeeing every *Juſtice of Peace* with a *Miniſter* next to his body, ſaid, ſhe had oftentimes demanded of her Councell, why her County of *Suffolk* was better governed then any other County, but never underſtood the reaſon thereof till now: It muſt needs be ſo (ſaid ſhe) where the *Word* and the *Sword* goe together. But what may we expect when both theſe comply not, or jarre one with another? wherefore had this one courſe alone been taken for the ſuppreſſing of common and odious ſins, there needed not to have been ſo loud a cry for a reformation in the midſt of thy people; nor ſo much of thy childrens bloud ſhed like water round about thy cities, and within the gates, and alſo on the furrowes of the field, in proſecution of this ſpecious deſign, which can hardly be compaſſed, if at all in any wiſe, by

by means ſo unproportionate as theſe to the end for which they are appointed by thoſe who would be maſter builders in this work.

Laſtly, the great and common neglect of teaching the younger ſort, and educating them in a Catecheticall way of doctrine and inſtruction, as it occaſioned at firſt the blinde ignorance, open profaneneſſe, and meer formality in this Nation: ſo it hath ſtill continued and fomented the ſame unto this preſent day. And from hence we ſhall draw another inſtance to ſhew the great force which enmity and oppoſition do gain in the mindes of men to hinder a mutuall conſent and joynt concurrence together in thoſe waies which tend to life and godlineſſe. For what could more conduce to the furtherance and encreaſe of ſacred knowledge, to the effectuall planting and growth of piety in the hearts of Chriſtian youth, then this neceſſary and profitable means of inſtitution, ſo much commended by the divine Spirit of

of God to our imitation and pra-
* see Gen. 18.19. ctise*? *Train up* (or *chastise*) *a childe in the way he should goe, and when he*
Pro. 22. 6. *is old he will not depart from it.* Neither was there wanting the advice of a prudent and learned Prince for the setting on foot this practise with us, by changing the afternoon Sermons into this more usefull exercise. And yet the Ministers of the opposite party could never (for ought as I can learn) be induced to entertain a good opinion of it, at least so far as cordially to embrace the counsell, and submit to the judgement of their superiors therein, notwithstanding the visible and apparent benefit thereof, and nothing might be reasonably said against it. And what was the cause of this? Surely in all probability the ill affection and hatred which they bore against the Bishops, who did also commend and preferre it to their inferiour brethren in the Ministery as more needfull and profitable for the people then their elaborate and painfull preaching (so much mag-

magnified by their Disciples above other Ordinances, and who could not be pleased without a double portion thereof every Lords day) although (as some object against them) with too great limitation and restraint, but however, better thus, then not at all. For (as a chief Ruler well observed of thy children) the omission of this fundamentall way of instruction, and the custome of notionall teaching (in which was more plenty of words then of matter) have given occasion to the Apostasie or falling back of so many from thy Communion, some to Popish superstition, others to Monasterian confusion, while after many years groundlesse and therefore unprofitable institution, they were like *rasæ tabulæ*, or unsealed wax, apt to receive any impression or forme of doctrine whatsoever. The truth whereof hath more then enough been confirmed by the experience of succeeding time: in which we meet every where with aged Infants, I mean such, who *when for the time ought*

Heb.5.12. *ought to be teachers, have need that one teach them again, which be the first principles of the Oracles of God, and are become such, as have need of milk, and not of strong meat*; who notwithstanding havebeen constant hearers of Sermons for divers years together, some twenty, others forty, and some perchance more, that we may justly admire and be even astonished at their dulnesse and stupidity in learning. Doe we not consider how unsutable this kinde of teaching is with the mindes of the rude and unprincipled multitude to make them skilfull in the word of righteousnesse, it being all one in effect, as if a man should seek to raise a frame of building where no foundation is laid before, or to nourish an infant with *strong meat* in stead of *milk* which is proper for him, because *unable to bear the other*, as *belonging to them that are of full age*, even those *who by reason of use, have their senses exercised to discern both good and evill?* Wherefore in them also is fulfilled the Propheſie of *Isaiah*, which saith,

1 Cor. 3. 2.

Heb. 5.14.

By

By hearing ye ſhall hear, and ſhall not underſtand: and ſeeing ye ſhall ſee, and ſhall not perceive. Mat. 13. 14.

For this cauſe ſo many of the Nation at preſent being *children in underſtanding, are toſſed to and fro, and carryed about with every winde of doctrine by the ſleight of men and cunning craftineſſe, whereby they lye in wait to deceive,* Eph. 4. 14.

fixing on nothing long through the weakneſſe of their judgement to diſcern what they hear, and want of reaſon to maintain what they embrace as truth; although upon tryall we have found ſome of their deceivers or falſe teachers like thoſe *2 Pet. 3. 16. Unlearned and unſtable themſelves while they boldly took upon them to inſtruct and guide others, wreſting the Scriptures both to the deſtruction of their Diſciples, and of themſelves*; 2 Pet. 3. 16.

or like them, of whom the Apoſtle S. *Paul* ſpeaketh, *1 Tim. 1. 7. Deſiring to be teachers of the Goſpell* (as they then did to be *teachers of the Law*) *and yet underſtanding neither what they ſay, nor whereof they affirm.* 1 Tim. 1. 7

But indeed their pretence of an immediate calling from God by the motion of his Spirit

Spirit to the work of the Miniſtery, and gathering of Churches here on earth like that in heaven glorious, *not having ſpot or wrinkle*, or any ſuch thing; but *holy and without*
Eph 5. 27. *blemiſh*; together with their ſtrange outward confidence and preſumptuous oſtentation of themſelves in a buſineſſe of this high nature, far exceeding the meaſure of their inward parts or gifts of minde, eaſily begat in the weaker ſighted and unſetled brethren an anſwerable opinion or erroneous belief of them, that they were ſuch in truth as they were in ſhew, or profeſſed themſelves to be, who
Gal. 4. 14. therefore *received them as Angels of God, even as Chriſt Jeſus*: When as they were indeed no other then
2 Cor. 11. 13. *falſe Apoſtles, deceitfull workers, transforming themſelves into the Apoſtles of Chriſt.* Wherefore many pious and learned Miniſters do no doubt, though happily too late, ſee their failing in omitting the neceſſary and beneficiall exerciſe of catechiſing their younger people, and do bewail it in the daily defection

which

which is made from them to theſe novell ſeducers.

But what help and remedy can be found to cure the preſent, or prevent the future growth of this almoſt generall contagion? For although ſome have attempted now at length to put the ſame in practiſe for this very end and purpoſe: yet they could not bring it to paſſe according to their deſire, partly through the pride and arrogancy of ſome, much ſlighting (and yet as much wanting) this inferiour kinde of inſtruction; partly through the baſhfulneſſe and ſhame of others, conſcious to themſelves of more ignorance then did become their riper age, or Chriſtian education; and partly through that laxe and boundleſſe liberty which theſe times allow to all men in point of duty and conſcience, whereby every one doth gratifie his own will and humour in Religion, holding that in opinion which ſeemeth to him beſt, and doing that in order hereunto which liketh him moſt; in the

mean

mean time rejecting the counsell and direction of those who were over them in the Lord, and both able and willing to afford them spirituall help for the furtherance of their faith and salvation of their souls.

A third instance I shall take from the Anniversary *fast of Lent*, and other weekly fasts or daies of abstinence from flesh: the originall of which I shall not now dispute, because it hath been already sufficiently done by many, the use I shall briefly examine, yet not the *civill* (which is manifold perchance, and much concerning the publick good of humane society) but that which is *religious* or tending thereunto, and this no farther then may serve my present purpose, knowing how far men much more learned then my self, and throughly acquainted with this way have travelled therein. The use then of these fasts in order to devotion, is the chastening of the flesh, or as the Apostle expresseth it, 1 *Cor.* 9. 27. *Keeping under the body, and bringing*

1 Cor. 9. 27.

bringing it into ſubjection, namely, to the Law of the Spirit, by ſobriety and abſtinence, as appeareth from verſ. 25. See alſo 2 *Cor.* 11.27. Now verſ. 25. that this diſcipline and exerciſe of the body is very profitable for the ſubduing and maſtering of thoſe corrupt luſts, and inordinate motions of concupiſcence which do evermore accompany the pampering of our fleſh and fulneſſe thereof, experience as well as Scripture doth manifeſt unto us. For where do we finde more laſciviouſneſſe, wantonneſſe, and uncleanneſſe of deſire: where do we ſee more levity, and looſneſſe of behaviour, then in great houſes abounding with wealth and plenty of all things? where there is idleneſſe and fulneſſe of bread, riotous eating of fleſh and drinking of wine, tables continually overſpread with coſtly diſhes, and ſuperfluous varieties of meat, the choiſeſt dainties which ſea or land can afford at the ſeverall ſeaſons of the year, theſe miniſtring fuell unto the fire, and as it were oyle unto the

the flame of ſinfull luſt and indiſpoſing the ſoul to ſpirituall watchfulneſſe and ſobriety, as appeareth from *Luk.* 21. 34 On the contrary, they who feed ſparingly, and drink moderately, and in ſtead of groſſe diet uſe that which is ſlender, and leſſe cheriſheth the body, eſpecially at certain ſeaſons, and ſometimes impoſe upon themſelves the harder task of abſtinence from meat, or faſting, are in no wiſe ſubject as the former to the deſires and motions of evill concupiſcence, and experimentally finde in themſelves a better diſpoſition both of body and of minde to the worſhip and ſervice of their Maker. And however we can in no reſpect commend, or approve of the Faſts of the *Romiſh* Church, as being too ſhort for the time, and ſerving rather to ſharpen and prepare the appetite for the delicacies of a Feaſt, then to bridle and chaſtiſe it: for as much as after a ſlight forbearance of meat, they proceed to the dainties of a luxurious banquet: (and therefore as

I am informed, the *Germane* nobility heretofore thought no time more convenient for to visit their Bishops, then their Fasting daies, as affording them better entertainment then ordinary) yet those Fasts wherein we truly and unfeignedly afflict our souls before the Lord, are very commendable and usefull exercises of piety and devotion. But notwithstanding thus much and much more may be said in the defence and commendation of regular and well ordered Fasts, (in which hypocrisie is not added to superstition, as in the *Romish* practise, and an absolute necessity of observation with opinion of merit affixed to them, as in their doctrine) and in like manner of set times appointed for this use: the Antiepiscopall party could never be brought to conceit well of Church Fasting daies, much lesse to have them in esteem, or to keep them as the rest of their brethren did. But expressed an utter dislike of them upon all occasions, where they might utter their thoughts

thoughts with ſafety; and ſo far were they from obſerving them according to order, that many of them at leaſt would take theſe daies to chuſe, for the eating of fleſh and for more then uſuall feeding, in oppoſition, no doubt, to the Biſhops and their party, who were ſometimes very hot and zealous in preſſing the ſtrict obſervation of the ſame on the inferior and middle ſort of people; ſome whereof, and thoſe not a few, had them in the greater eſteem for this reaſon, becauſe the other did vilifie and deſpiſe them, yea therefore aſcribed a kinde of morall holineſſe to meer bodily abſtinence from meat without any addition of inward ſpirituall devotion to it: an opinion of very dangerous conſequence, though unperceived of thoſe with whom it reſteth.

A fourth inſtance we ſhall borrow from the cuſtome of *genuflexion* or bowing of the knee to God, in our common ſupplications and prayers; the which though in times paſt

paſt obſerved with awfull diligence of thoſe who came into the Congregation, and of neceſſary uſe ſtill in our devotions, when no juſt cauſe doth diſcharge us from it, whereby we may excuſe our omiſſion thereof, as being commended by by God himſelf, and commanded unto us, by the exemplary practiſe of his Saints in all ages, yea, and of Jeſus Chriſt himſelf, when he lived on the earth, ſee *Pſal.* 95. 6, with 7. (where the reaſon or argument alledged for the action, is worth our ſerious conſideration) and *Mat.* 26. 29. with *Luk.* 22. 41. hath been for a long time intermitted as needleſſe and ſuperfluous by many of the Anti-prelaticall brethren, who can produce nothing of weight, or which hath in it the leaſt ſhew of Scripture ground for it, but have been led herein as in other things by their own will, or rather wilfulneſſe in oppoſition to their adverſaries. And whereas men generally uſed at their firſt entrance into the Church to addreſſe themſelves by private

Pſ. 95.6,7. Mat.26. 39. Luk.22. 41.

private prayer to the Almighty for preparedneſſe, no doubt, and aſſiſtance from him in his publick ſervice, witneſſing the inward devotion of their ſouls by this humble poſiture of their bodies: now for the moſt part they ruſh into the Aſſembly with leſſe reverence then they uſually do into the houſes of their familiar friends, at leaſt of thoſe who are in any degree ſuperiour to them; and what is yet more ſtrange, they deride and ſcoffe at others who approach with religious manners, to the ſolemn performance of divine worſhip, and againſt common ſenſe would be thought and pretend themſelves to be greater Saints by far then the other in the preſence of God, becauſe more irreverent in their behaviour then they at the ſame time in the ſight of men, as if the religious demeanure of the body on this occaſion, were repugnant to the holy diſpoſition of the minde, and not rather ſubſervient to it, and expreſſive thereof; or as though we could not honour the

the Lord with the former without ſuperſtition in the latter. And however we have great cauſe to fear it of many, and they boldly charge as much upon their adverſaries account, that they did chiefly, if not wholly, place the worſhip of God in this exteriour or bodily exerciſe of religion, and therefore think they have ſufficient cauſe to omit or reject the uſe thereof: yet this doth no more free them from this tye of outward ſervice, then a greater obligation doth exempt us from the performance of a leſſe, according to that of our bleſſed Saviour in another caſe, *Theſe things ought ye to have done, and not to leave the other undone.* Each duty claiming from us its due eſtimation, and our obedience neceſſary to both, without preferring the leſſe to the greater, or in honour to the greater, deſpiſing, or laying aſide the leſſe. For no commandment of God may be ſlighted by us in any caſe, how ſmall ſoever; neither may we count the leaſt unworthy of our obſervation; Mat. 23. 23.

ſee *Mat.*5.19. Now as we do plainly perceive from what hath been already ſaid, the cauſleſſe prejudice of this active and violent party againſt thoſe who differ from them in judgement and practiſe concerning the holy things aforementioned: ſo we may take notice withall of the high conceit which they entertain of themſelves in relation to the publick ſervice of God, appearing by their forbearing to invocate his name for his grace and aſſiſtance in this weighty buſineſſe after the received manner in the congregation, and neglecting thoſe externall actions and geſtures of the body, whereby alone they can teſtifie unto men the internall reverence and humility of the ſoul, as though they were in a continuall preparedneſſe or readineſſe for the acts of divine worſhip, or needed not the ſame with other men, at leaſt not thoſe means commonly uſed by them for this end and purpoſe, as being improper for men of their ſtamp and unbeſeeming ſuch as themſelves

ſelves were, who had attained to a greater meaſure both of knowledge and of ſanctity then the reſt of their brethren, or thoſe whom they accounted of no better then of meer naturall and carnall men. For this cauſe their Miniſters would not (as the cuſtome formerly had been, and was ſtill obſerved by thoſe of the contrary part) privately implore the help and bleſſing of the Almighty upon themſelves and the work which they were forthwith to begin immediately before their prayers with the people premiſed to their Sermons, but commonly at their firſt entrance into the Pulpit, without any ſignall reverence ſhewn either to God, whom they did repreſent in that place, or to the Auditory whoſe care and burden lay upon their conſcience, or ſenſe of the great difficulty and labour of their employment, ſate them down until the Pſalm was finiſhed: whereby no doubt as well as by other omiſſions of like nature they gave no ſmall occaſion to the peo-

ple of thinking leſſe honourably both of their perſons and of their calling, then they did in former time, and openeda wide gap to that irreverence and profaneneſſe which are now every where viſible in our Church aſſemblies.

To this inſtance I ſhall adde another of like nature from the uncovering of the head in the congregation at the time of publick devotion, and cuſtome not decent only and reverent in it ſelf even by the light of nature, and well beſeeming the Majeſty of God, but warranted alſo and enjoyned by his word, as appeareth from 1 *Cor.* 11. verſ. 4. with 7. And how the contrary practiſe of thy neighbouring ſiſters may be reconciled with this precept, I am as yet to learn. As for thine own children, they even glory in their ſhame, when not as maſters, but as ſcholars; not as teachers, but as Diſciples, they ſit covered at their moſt ſolemn holy meetings, without difference of place, degree, age, ſeaſon, or of any perſonall relation

tion whatſoever, as if they might ſecurely and lawfully ſlight their ſuperiours in this place, becauſe they give not God his due honour here, or withdraw that reſpect from them in the Church, which they yeeld unto them every where beſides: although we have known ſome, and thoſe not a few, who have preſumed to ſit covered in the preſence of God at ſuch a time as this; but when a great perſon hath come into the Aſſembly, have honoured him with the uncovering of the head, as though civill reſpect towards a mortall Prince, were to be expreſſed by more evident ſigns of ſubmiſſion from the outward man, then religious worſhip towards the immortall God. Surely it may well amaze an indifferent perſon, to conſider that the youth who alwaies ſtandeth bare in the ſhop, as well in his maſters abſence as preſence, and that in token of ſubjection, and ſervice, which by virtue of his covenant he oweth to his maſter, ſhould nevertheleſſe ſtand

and ſit covered not only in preſence, but alſo in conference with his grand Maſter, or Maſters Maſter which is in heaven? And is not the caſe thus here, when the Miniſter prayeth or praiſeth God in the words of the *Pſalmiſt*, as he frequently doth? At which time every one almoſt is vailed, who notwithſtanding, preſently condemn themſelves in this very thing which they allow, foraſmuch as they all uncover the head when the ſame Pſalmes are ſung by them only changed into Meeter, and that perchance for the worſe, certain it is not for the better, as if the tone or tune could afford juſt cauſe of this variety and difference in reſpect of outward carriage, and reverence towards God, or the ſame attention of the minde, affection and devotion of the heart, were not due from us to the Lords Word, when the Miniſter readeth it in our ears, as when we our ſelves utter it with our lips; and yet the moſt preciſe ſeem to ſcruple at the one, but ſtartle not at all

at

at the other, however the ſame reaſon appeareth for both. Wherefore we cannot imagine leſſe, then that this covering of the head in the congregation, where infirmity or ſickneſſe doth not plead for it, tendeth to the diſhonour of Jeſus Chriſt, whoſe ſervants we profeſſe our ſelves to be, eſpecially at this time, and to the contempt of his meſſenger repreſenting the Office and Perſon of Chriſt before our eyes; ſurely, this is not *to call the holy of the Lord honourable*, as we finde it *Iſa.* 58. 13. but to make him a reproach. Iſa. 58 13.

A ſixt inſtance we ſhal take from the *Lords day*, by ſome called *the Sabbath*, with a good meaning perchance, but not without impropriety of ſpeech, becauſe not known by this name, either in the primitive times, or in the ages immediately following, for ought as I can learn; but I ſhall not contend about words. That which is obſervable of the day to our preſent purpoſe, is the different eſteem and obſervation thereof

with the two adverſe parties, the one aſcribing too much, the other too little unto the ſame, the one keeping it with almoſt Jewiſh rigour and extremity, the other after a looſe and formall manner at the beſt; (to omit their unchriſtian profanation thereof upon ſeverall occaſions) and each walking contrary to other in their practiſe from the ſpirit of oppoſition, as well as from other principles. For although it be no eaſie matter to aſſure our ſelves, much leſſe to convince others, that this day is of divine inſtitution, as the ſabbath was among the Jewes, and we ſhould be loth with many to give the ſtrict outward obſervation of the time preheminence above all other morall duties and acts of Religion, (in which reſpect as I remember ſome have thought a ſlender treſpaſſe or offence thereon worthy to be expiated by the death of the offender) yet it cannot be doubted again, but that there is a neceſſity of ſeparating or ſetting apart ſuch a day as this,

for

for the honour and publique worſhip of God, as well in regard of humane wickedneſſe as weakneſſe; and of their proneneſſe to ſuperſtition and Atheiſme, as well as of their worldly buſineſſe and employment; the which they would never intermit of themſelves, without the reſtraint laid upon them, or elſe wholly beſtow the remaining time upon the ſervice of their own luſts and ſinfull pleaſures. Wherefore they cannot be excuſed, who in times paſt looſed the reins of diſcipline to the people yet more (when God knows they were too remiſſe already) and permitted them free liberty to ſpend a part, and that not the leaſt, of this day in vain ſports and paſtimes, ſcarſe beſeeming a bride-ale or marriage feaſt, much leſſe ſuch a ſeaſon as this: of which abuſe, a Divine of the Northern parts ſent thither by the King to preach the Goſpell there, doth greatly, but juſtly complain in an Epiſtle to the Biſhop of *Cheſter*, as that which did exceedingly

hinder the courſes of Religion, and fruſtrate the fruits of their Miniſteriall labours; and withall obſerves, that they who did moſt abet and maintain publick piping and laſcivious dancing on the Lords day, were the open and profeſſed enemies of our Religion. Of ſo bad conſequence are theſe merry ſundaies (as a profane perſon once affectionately called them, ſaying, that it was a good time when they did enjoy the former liberty; but for whom, I cannot tell, except it were for him who is the author of all evill) in which we ſow unto the fleſh, and not unto the Spirit; ſerve our own luſts, and not the Lords will. Wherefore it is needfull that this firſt day of the week be in due manner obſerved by us in all places, eſpecially conſidering that from the Apoſtles time hitherto it hath been conſecrated by the Church of Chriſt to this holy uſe.

A ſeventh inſtance we ſhal borrow from the *Lords Prayer*, the which we muſt acknowledge for the true and

and perpetuall pattern of our ſupplications unto the worlds end. And yet how much hath it been of late decryed and vilified by ſome not as needleſſe only, but as hurtfull alſo? Who have therefore rejected the uſe thereof in publick Aſſemblies, and derided thoſe who took pleaſure therein, and others have layed it aſide for fear of diſpleaſing the powerfull party, however they ſtill approve it in their judgement, and have done by their practiſe heretofore. Many pretend for the diſuſe thereof, that the people did idolize it, and impute a kinde of holineſſe to the bare ſaying or repeating of the ſame: the which, ſuppoſing it to be true, can in no wiſe warrant their omiſſion of this form, if it be good, much leſſe their preaching or ſpeaking againſt it; for if we may condemn every thing as bad in it ſelf, or noxious to us, becauſe it may or doth occaſionally prove ſo through our perverſe uſe or abuſe thereof, what can eſcape our cenſure, be the thing never ſo good?

yea

yea ſhall we not then very often
Iſai. 5. 20. *call evill good, and good evill, put darkneſſe for light, and light for darkneſſe, bitter for ſweet, and ſweet for bitter?* The patience of God we know is abuſed daily, and his grace turned into wantonneſſe by wicked and ungodly perſons, and yet it were the height of impiety to think the worſe of either for this reaſon, the fault ſolely reſting upon man. In like manner *every creature of God,* which (as the Apoſtle witneſſeth,
1 Tim. 4. 4. 1 *Tim.* 4. 4.) *is good, and nothing to be refuſed, if it be received with thankſgiving,* is made *ſubject to our vanity and corruption,* and become the idoll of our pleaſurable, or of our profitable luſts. How much better were it therefore for the Miniſters in this caſe to ſhew the people their errour or failing in the uſe of that wich is good, then to poſſeſſe them with a falſe opinion and wrong conceit of the thing it ſelf as evill, and to be avoided of them, the which they uſe not dexterouſly, and as they ſhould. But ſuch is, and ever will be the

force

force of faction and ſchiſme in the hearts of men to make them oppoſite one to another in judgement and in practiſe, without and againſt all reaſon whatſoever. The which alſo we may further diſcover in the length and brevity of their prayers, in the manner and matter of their praying, in the affected difference of tone and voice, of words or formes of expreſſion, of geſture and behaviour in the acts of ſolemn worſhip, and ſuch like, with eaſie obſervation.

And ſo far hath their malice proceeded one againſt another, that neither of them would by any means admit ſo much as praying for the adverſe party, though expreſly commanded by the precepts of the Goſpell, but openly curſed each the other as deſperate enemies of God and of his cauſe.

And now I ſhall crave leave to addreſſe my words unto thy ſons, according to their ſeverall orders and degrees, entreating them all to bear with the rude plainneſſe of my counſell, and not to be offended.

fended at the liberty of my reproof, being free from malice and bitterneſſe of ſpirit, from partiality, from guile and hypocriſie. And firſt I ſhall direct my ſpeech to thoſe who were the chief Rulers of thy people, and acknowledged by many for the ſame unto this preſent day. The time was when no man durſt mutter againſt you, much leſſe reprove you openly for what you did amiſſe, the height of your honour, the intimacy of grace and favour ye had with the Prince and (that which doth for the moſt part ever accompany ſo great felicity) an anſwerable opinion of your own vertue and worth, would by no means admit of this boldneſſe and preſumption in inferiour perſons, how well meaning ſoever, and devoted to the ſervice of your power and place in the Church of Chriſt. As for others, there was cauſe enough perchance, why ye might except againſt their reproof, as proceeding from pride, faction, hatred, or contempt of your perſons, and government; tending to the reproach

proach of your authority & exercise thereof, or directly intended to defame and make odious both your selves and administration with the people. And as it was no small crime in these men to kick against your authority, when it was at the highest pitch: so it would be no lesse, if not greater in any, to spurn at it now, when it is at the lowest ebbe, much more to trample upon it lying as it were in the dust. For what could savour more of inhumanity and cruelty, then thus to deal with a professed enemy? Wherefore, far be it from me to insult upon your faln dignity, or to use this freedome towards you with any private sinister respect unto my self. All that I aim at, God knoweth, is this, with filiall reverence and love to admonish you of what you seemed formerly to be ignorant, at least not observant according to your Fatherly duty, and for which we ought now to be humbled, that God may be glorified. And indeed how happy had it been for your selves, and

and likewiſe for the flock of Chriſt committed to your charge, if ye had in times paſt duly laid theſe things to heart, which I ſhall at this preſent offer to your view, not from any confidence of reaſon and knowledge in my ſelf, more then in you, or in any meaſure equall unto that which remaineth with you, but from an aſſurance that ye were then blinded with worldly intereſt, and therefore could not ſo clearly ſee, as was needfull, your many failings: or may at this day, ſince the hand of the Lord hath been very heavie upon you to chaſten and try you, and (as we hope) not only for your own private inſtruction and benefit, but for the common good of his whole Church and people alſo in time to come, who wait with patience upon him who hath promiſed that *all things ſhall work together for good to them that love him, to them that are called according to his purpoſe*. And now with what depth of ſorrow ought we to recount your paſt errors, partly through neglect

neglect of duty, partly through abuſe of power? God the wiſe diſpoſer of all things in the world, was pleaſed to ſet you as ſo many greater Luminaries in the firmament of his Church, there to ſhine forth by the raies of pure Evangelicall doctrine, and by the glorious example of holineſſe for the illumination and direction of his people; you he appointed as grand Inſtructors and Teachers in the Schoole of Chriſt Jeſus to inform his Diſciples concerning his Law and will, to reform them (when need did ſo require) by the rod of his diſcipline. But were ye faithfull in your truſt? did ye diligently inſtruct the ignorant? ſeverely puniſh the diſobedient? endevour to reclaim thoſe who walked diſorderly, and contrary to the Goſpell? Did ye reprove all indifferently? cenſure all impartially? not reſpecting or conſidering the perſons, but the crimes of men delinquent? That ye were violently bent againſt faction and Schiſme, againſt ſingularity and non-

non-conformity; all confeſſe, a few excepted, who thought nothing too much, yea nothing enough in this kinde, how oppoſite ſoever to Chriſtian mildeneſſe, prudence or conſcience: But in the mean while by reaſon of your connivence, or ſupineneſſe in the Epiſcopall office, ignorance, and ſuperſtition, every where miſled the people; and cauſed them to wander in darkneſſe, not knowing whither they went: Profaneneſſe like a rank pernicious weed overſpread the field, and vineyard of the Lord; and as it fares with plants of different nature and quality growing in the ſame ſoile, which oftentimes thrive the better one for another, becauſe the one ſucketh that moiſture and nouriſhment from the earth, which are improper for, or perchance deſtructive to the other: ſo it came to paſſe here; for the profane and vicious lives of thoſe who ſtood up in defence of your government, occaſionally gave encreaſe and added ſtrength to the oppoſite factious party,

ty, who alleadged this as one main ground of their ſeparation from the church, that thoſe who adhered to it were for the moſt part unworthy to have communion with any orderly well governed Congregation of Believers, becauſe of their looſe and ſcandalous manner of living, the which for that they could not redreſſe, they did pretend at leaſt they were bound thus to ſhun and avoid, as hatefull to God and to good men. Wherefore ye did not carefully ſeparate between the precious and the vile, but conſulting with fleſh & bloud what ye were to doe in this caſe, thought in humane policy, to break the power of one party, by ſtrengthening the hands of the other, or not binding and reſtraining them with the cords of Eccleſiaſticall Diſcipline. Thus while you oppoſed profaneneſſe againſt ſchiſm, or did let that looſe at this, or ſecretly favoured and upheld it in hope to ſuppreſſe the later by the former; the one grew too ſtrong by the violence of oppoſition for your ſelves, and both for

for the Church in order to peace and holineſſe.

As for your labour in the work of the Miniſtry, how little it hath been for many years together, it is even a ſhame to mention, ſome of you wholly exempting themſelves from this neceſſary burthen of their calling for eaſe and pleaſure, others ſuppoſing it a task and imployment too low and inferiour for them, as men intirely addicted to the government of the Church, and of another ſphear farre above the labouring Miniſter; the reſt for the moſt part ſlightly or ſeldome bearing it with their ſhoulders, and laying it aſide preſently, as that which concerned other men, and not themſelves any longer then they liſted, or their ſuperours impoſed the ſame upon them. And thus far it had been, or perchance might have been pardonable with men, had care been taken by you to ſee this work duly performed of the Clergy in your ſeverall Dioceſes, and Cities of Reſidence, or to provide able and fit Paſtors

for

for the people throughout your particular Congregations, or parochiall charges within the limits of your jurisdiction. But alas! there were not wanting of you, who did not onely wink at the wilful neglect of their inferiour brethren in this main point of Ministerial duty, but did countenance and favour such as were most peccant therein, judging them most averse from faction, who were least conscious of preaching to the people, and fairest friends to the present government, who were loose enough (God knoweth) in respect both of their office and also of their conversation: whence it came to passe, that very many who professed themselves for you in the time of triall, were ignorant and dissolute men, dishonourable to your party, and indeed to Christian Religion, the which they did continually profane by their words and works: so unsuiteable is humane policy with Evangelicall simplicity, and unsuccessefull when it is used at any time to support and uphold the regiment

regiment thereof. And in ſtead of ſending forth meet *Labourers into the Lords harveſt*, fit Paſtors into his flock, you diſmiſſed thoſe who were *idle ſhepheards*, loving to ſlumber, given to ſleep, altogether like your ſelves, careleſſe of the Lords heritage, either unwilling if able, or if willing unable, or neither willing nor able, rightly to divide the Word of Truth, giving them their portion in due ſeaſon. As for thoſe to whom God had given both ability and will to preach the Word, ye permitted them not the free uſe and exerciſe of their gifts: but forbade them to teach the people as often as they ſaw it convenient or neceſſary for their edification; and though yee did at firſt commend unto them the way of catechiſing the younger ſort, as beſt beſeeming their want of yeares and experience in the word of righteouſneſſe, allowing them ſome liberty & latitude herein: yet afterward (I know not upon what grounds, or for what reaſon) ye ſo far limited and reſtrained the Miniſter

Miniſter in this pious and profitable practiſe, that ye did in a manner take away the *key of Knowledg* from the people, or make it uſeleſſe for them ſo that they couldnot *enter in thereby*. Luk. 11. 52.

And herein remarkable is the jndgement of the Almighty towards you, in that he hath made ſome of thoſe unworthy members inſtrumentall to your downfall, whom contrary to reaſon and conſcience yee authoriſed for a work to which God never called them, promoted to that honour, of which they were uncapable, either for your own gain, or to gratifie your Officers and domeſtick ſervants, or your friends and favorites, or for other ends as bad as theſe, beſt known unto your ſelves; For who have more raiſed and maintained a party againſt you, then ſuch as theſe? or have been more ſubſervient to the ring-leaders of faction then they? or more diligently ſcattered abroad the ſeeds of ſchiſm, and oppoſition againſt government in the Church of Chriſt, of which they have ſeen plentifull increaſe, and

and have found ſucceſſe of this their labour, if not above their deſire, yet ſurely beyond their expectation, notwithſtanding it be hard to ſay whether their indigency of parts, or want of ſubſiſtence was the greater, which no doubt at firſt made them ſo pliable as they were to popular will and humor.

But ye will reply, that the Canons of the Church were not ſtrict or ſtraight enough to debar unworthy perſons, eſpecially in point of learning, from the Office of the Miniſtry; beſides that you admitted none unto the work, but thoſe who were commended unto you for their ſufficiency and ability, in all reſpects, for this ſervice by letters Teſtimoniall from the Univerſity, or from Miniſters well reputed and reported of in the Dioceſe from whence they came, or where they lived, in former time. But who knew not, (and your ſelves more then any) how invalid and weake this teſtimony was, being now reduced to a meer formality, by the cuſtom and manners of the times, as

corrupt

corrupt in this particular practice as in any other whatsoever. Again, did ye ever apply your selves to the Supreme Power of the Nation for the rectifying of these Canons, or at any time sought to reverse or alter them in your solemn Convocations? Whether ye did thus or no, I cannot well tell, but of this I am assured, that nothing was reformed afterward in your Ordinations, it being as free, and indifferent for all who came as ever. And supposing that those testimonies might probably cary with them some right and credit, were ye therefore to forbear your own search into the parts and gifts of those men whom they did commend to your approbation? and not rather to enquire more narrowly into the Truth, and see how far the commendation did agree with the Person of whom it was made, or how well it did sute with his learning and life? Considering that the account hereof was chiefly to rest on you, when the generall Day of reckoning did come before

1 Tim. 5. 22. *chief Shepheard and Bishop of our souls.*

The like excuse some frame for the grosse corruptions of your Prerogative Courts, for commutations, unjust, partiall, and unreasonable censures of excommunication, issuing forth from thence upon offenders, for unlawfull (to say no more) suspension of the meaner and poorer sort from the Ordinances of Christ Jesus, for non-payment, or rather disability of paying pecuniary mulcts and fees imposed on them, and without equity exacted of them by your profane and greedy Officers. They pretend the power of the Chancellour to be distinct and separate from that of the Bishop in many points of spirituall jurisdiction, and therefore exempt from it, or uncontroulable by it, however proving illegall and exorbitant in the proceedings thereof: whether use and custome had thus determined of the matter or no, I am as yet to seek; but this I take for certain Truth, that the Chancellors power at the first was in every respect

reſpect derived from the Biſhop, and afterward wholly depended on his will, notwithſtanding it is otherwiſe come to paſſe in following ages by the negligence or abſence of the Biſhop from the ſeat of his Dioceſe. And in caſe they had in proceſs of time, thus incroached upon the Epiſcopal Sea, it had been an eaſie matter for you the Biſhops, to have reduced again, & confined them to their ancient legal bounds upon complaint thereof made unto the Prince, ſhewing the great neceſſity and common benefit of ſuch a change, and alſo in your Synods, as occaſion ſerved, and ſo have freed the Church from this iniquity and oppreſſion of men. And ſurely it may ſeem ſtrange to any conſiderate perſon, that yee who did ſo much ſtrain your authority for the introducing of new ceremonies into the Church of Chriſt, (ſavouring of ſuperſtition, and begetting jealouſies in mens mindes of Popiſh innovations intended by you) without prudence or conſcience, and uſed it ſo rigo-

rously for the enforcing of the old upon many ill-affected to the observation of them, absolutely requiring conformity to the Church Liturgy in every point of al men (notwithstanding *rebus sic stantibus & profligata Disciplina*, some forms thereof were not applyable to diverse persons) would not extend it to the utmost measure for the ratifying of those great abuses which had by the insensible degrees crept in & corrupted the true primitive Discipline, that every transgressor might have bin censured, according to the desert and scandal of his crime, without respect had to his person or place in the Commonwealth, as it is in other reformed Churches of different government from this under which we live. But Court-employment, State-flattery & sinful complyances with great Persons, were the main lets, which hindred you from the due discharge of your Office both in Preaching the Word, and exercising the the Rod of Christ according to his minde and will, while ye thought in carnall reason such means

means as these most effectuall for the acquiring and retaining of your greatnesse, and despised those which the prudent simplicity of the Gospell did offer and commend unto you. Wherefore it is no wonder if vice did reign there, where flattery did abound, and that in the chiefe Ministers and messengers of Truth, if injustice and oppression did bear sway, where one and al were taught not what they should and ought to doe according to their duty and conscience towards God, but what they could or might doe by power without controule from man; If men were secure in their sins, where peace was proclaimed, and war to be denounced against them; where a profane company heard nothing for the most part decryed in the Pulpit, but faction, from which perchance they were alone free. And what could be expected from the common people but blinde ignorance, love of pleasures more then of God, greater regard of this world, then of the world to come, when ye

their chief Leaders cauſed them to erre, not onely through your negligence, but alſo by your example, falling farre ſhort of that integrity and holineſſe, which was conſpicuous in the actions and ſufferings of thoſe, who were not long before you reſident in the ſame places of dignity and preheminence. For although they lived upon earth, they had their converſation in heaven, and ſhone as the ſtars of heaven for brightneſſe, not onely in their life, but in their death alſo, which was precious in the ſight of their Redeemer. As for you their ſucceſſours, ye appeared in compariſon of them but dim and earthy lights; and I would to God ſome of you had not proved falſe likewiſe and deceitfull to your brethren, whom ye perverted from the way of Truth and Peace by your own departing from it, doing quite contrary to what your ſelves taught and profeſſed before the people, preaching contempt and hatred of the world to others, your ſelves continuing in the mean while faſt

friends

friends of the world, exhorting them to become spirituall and as Angels, when ye were carnall your selves and walked as men, shewing them the way to heaven with hearts and eyes fixed on the earth. For who more immoderate in their cares for the things of this life then you? who more eager in the pursuit of riches and honour? more tenacious in withholding good from the owners there of then your selves? who were more set upon the usuall course of inriching above measure, and raising your families on high? If a dignity or office worth the having, fell within the compass of your Diocese, who was presently judged of you more worthy to possesse and manage it, then a son, or a nephew, or a kinsman, or an Allye? although they were many times altogether uncapable of the honor and trust to which ye preferred them in the house of God, either because they wanted ability of parts requisite thereunto, or had not as yet attained to maturity of years, being not much past their nonage, as we

have known some of them to be, or in all respects undeserving persons. And yet men of age and experience, eminent also for learning and piety, must stand unveiled before such as these, to receive directions and commands from them, to whom they were able and fit to give the same, who through the just judgement of the Almighty have been since as much and more scorned of the meanest and most abject of their inferiours, then they did now scorn others, every way their superiours, but in place onely. Now what was this in effect, but to honour your sons above the Lord, as *Eli* did; while ye did thus prefer naturall affection to spirituall duty, and the care for a child before the welfare of the Church? *Satis vos vobis attendere & rei vestræ populi vox est, satis vos strenue ditandis filiis, dotandis filiabus attendere, tam vero vos hac ex parte attentos esse ut hæredum magna vobis attentio, successorum exigua (& si quæ exigua est, aliqua est) ut præ hæredum attentione, nulla sit successo-*

rum

rum. Thus a Prophet of your own (*Lancel. Andr. conc. ad cler.*) and in this respect, much more a Prophet, that he forewarned you so long agoe of the present calamity which is now come upon you in these words. *Enim vero nisi vos vobis hac parte caveatis, optimæ Principis gratia, Procerum favor, Legum terror diu vobis cavere non poterunt.——Si doctrina ludibrium est, si vita scandalum, fortasse non momento uno, non ictu oculi, sed sensim tamen senescet, evanescet, tendet ad interitum Ordo vester,* διὰ τὸ ἀθενὲς αὐτοῦ καὶ ἀνωφελὲς. How far different the Apostles carriage in the work of the Ministry was from yours (whose successours notwithstanding ye were) let one speak for them al, and hear ye him. *Our exhortation was not of deceit, &c. not as pleasing men, &c. For neither at any time, used we flattering words, &c. nor of men, &c. But we were gentle &c. so being affectionately, &c.* wherefore *God hath profaned the Princes of the sanctuary,* (or, holy Princes) *and have given Jacob to the curse, and*

1 Thes. 2. 3, &c.

Israel to reproaches. And what hee threatned of old is brought to pass this day upon you, that *they who*
1 Sam. 2. 30. *despise him shall be lightly esteemed.* And *because his people were destroyed for*
Hos. 4 6, 7. *lack of knowledge, ye also rejected knowledge, the Lord hath rejected you, that ye should be no Priests to him, seeing ye have forgotten the Law of your God, he also hath forgotten your children. As ye were increased, so ye sinned against him: therefore hath he changed*
Iob 14 9. *your glory into shame. Who is wise, and he shall understand these things? prudent, and he shall know them? for the wayes of the Lord are right, and the just shall walk in them, but the transgressours shall fall therein.*

To

To the inferiour Ministers of the Gospell.

HOw great in all likelyhood had the happinesse and glory of the Church been unto this day, and not the Churches onely, but yours also, had ye all spoken the same thing still as at the first, and that there had beene *no divisions amongst you*, but that ye had been *perfectly joined together in the same minde, and in the same judgement*, according to the Apostolicall precept, 1 *Cor.* 1.10. Mutually conspiring with one consent to promote the Truth and Peace of the Gospell, by the purity of doctrine and holinesse of example, preferring these to close worldly interests, and carnall ends of pride, vain-glory, strife, covetousnesse, and desire of preheminence above your brethren, yea

1 Cor. 1. 10.

yea what hopes might we yet conceive of peace and happineſſe after our hot and bloudy contentions about that which hath not been hitherto fully determined what it is, and the waſting calamities of unnaturall war, were there a true affection, with faithfull and univerſall endeavour in you towards the compoſure of your owne and of popular differences in judgement according to the minde and will of Chriſt Jeſus? But alas! it is greatly to be feared, the breaches are ſo wide that it paſſeth humane induſtry or skill to make them up again, this being a worke of his wiſdome, who knoweth all things, and of his power, who doth all things, as ſeemeth beſt to his godly will. For that which moſt hindereth this deſired union doth ſtill ſtand in the way; Namely, the unwearied practice of powerfull, ſubtile, and ſecret Agents to continue and enlarge your diviſions, even to the utter confuſion and deſolation of the Church. And would to God your owne diſaffection

ſection unto peace, errour from the Truth, and unequall converſation in reſpect of Evangelicall pureneſſe and perfection, did not too much further the helliſh deſignes and attempts of theſe men. For doth not the ſame fire of diſtempered zeal ſtill burn in the breaſts, and flaſh ſometimes in the mouths of thoſe who did heretofore ſet all on a flame? is not your power rather reſtrained then your will reformed? and if there be a change, is it not becauſe of your preſent condition, not from your inward diſpoſition and affection? to preſerve the fruit of falſehood and *the reward of unrighteouſneſſe, after which yee have greedily run with Balaam*, and I pray God ye *periſh not in the gainſaying of Core*. Jude 11. Can you be ſo vaine as to imagin that the ſpecious pretenſes, and plauſible excuſes wherewith yee have ſmoothed the eares of men, to make way for their good conceit of your bad proceedings, will finde like acceptance with God the ſearcher of the heart? *Surely*

yours

Is.29.16. with 15. *your turning of things upside down shall be esteemed* in his sight *as the potters clay.* Now such as these, as well as others, have risen of your own selves in the last and worst age of the world, *speaking perverse things* against the Doctrine, Discipline, government and Governours of the Church, *to draw away Disciples after them*, as it is *Act.* 20. handling the word of Christ deceitfully; and forming their Doctrine not according to the impartiall rule of Truth, but after their own fancy, and as is might best suit with the present humour, and passion of the giddy multitude, preaching, or rather crying up one point of doctrine to the disparagement of another, *Faith* to the vilifying of *charity and good workes*, of repentance and mortification, as though there was no necessity of these in order to salvation, because not concurring with Faith in the businesse of justification: Insomuch as some have been traduced by their followers as Popishly affected for no other reason, but for that they

did

did inculeate and preſſe upon the conſciences of men in their homilies or Sermons the duties and workes of ſanctification, as neceſſary in our Chriſtian practice both in reſpect of Gods command and mans obedience due unto it, and alſo of the heavenly reward; notwithſtanding nothing can be more conſonant then this doctrine to the precepts of Chriſt Jeſus. In like manner they limited the gracious Act of Divine Predeſtination, to thoſe of their own ſect or faction onely, as if they alone had been the truly called of God, the reſt of men no better then caſtawayes; for ſome of their diſciples, and thoſe not weakly principled according to their faſhion, have in our hearing accounted of others who did not adhere to their way, as of carnall, or at the beſt but meer civill and morall men, who were perchance partakers of common grace, but aliens from that which they term *Speciall*, and is of a ſaving virtue. Neither have there been wanting thoſe who have proceeded

proceeded yet farther like the *false Prophets* of old, & *false teachers* among the people now under the Gospell foretold by the Apostle S. *Peter*, *privily bringing in damnable heresies, even denying the Lord that bought them*, & (as it is to be feared) *bringing upon themselves swift destruction*: the which because unfit to be mentioned, I shall passe by at the present, and the rather for that many have already more then enough enlarged themselves upon this subject.

2 Pet. 2. 1.

As for the *universality of Redemption*, and *liberty of humane will* to accept or to reject divine grace offered to the choice thereof, with such like doctrines agreeable to these, or directly thwarting the same, not to be comprehended perchance by mans understanding, at least not to be clearly evidenced or proved unto either opposite party by any deductions of reason from the word of God, so far as to satisfie all objections, and to reconcile all seeming repugnances of controverted places, (the which both adversaries

ries hold forth as their best weapons whether for defence, or for offence in this fight) what fierce contentions and hot disputes, to say no more, have some raised about these, as if *Solus ecclesie* did wholly depend upon them, and not rest upon a sure foundation of evidence and truth; enlarging the power of mans will, or freedome thereof, to a morall capacity of admitting or refusing grace, tendred unto it according to its pleasure: while others did as much contract and limit it, or rather indeed utterly deny it this pretended liberty, as inconsistent with primigeniall corruption and privation of originall righteousnesse, common to all who naturally descended from the loyns of our first Parents, and being in truth nothing lesse then a spirituall death of that living soul which God first breathed into mortall flesh; one part maintaining the divine decree concerning mans salvation or damnation to be absolute in God, the other to be conditionall in man, grounded upon previsiion

vision of faith and obedience in the elect, of unbelief and disobedience of the truth in those that are reprobate, and from hence endeavouring to shake the others confidence and certainty of perseverance unto the end, the which they did apprehend and apply unto themselves from the immutability of Gods counsell, purpose, and will. In the mean while, what shiftings and fallacies have been used of both to hold their ground, and to evade or elude the force of the adversaries reason, insomuch as some have taught themselves and others to say in defence of the absolute decree, as just and equall in it self, contrary to the expresse word of Christ himself, *Mat.* 26 v. 24. that it is better to have a being though in endlesse torments under the wrath of the Almighty, then not to be at all: a meer speculative nicety of Metaphysicall heads, and too small a wyer whereon to hang the weight of such a controversie.

Mat. 26. 24.

But what did the people gain by

by theſe mutuall combats and fiery skirmiſhes between their ſpirituall leaders? They might happily learn from them to diſcourſe and argue amiſſe concerning matters too high for them; to live well they could not, this being a buſineſſe of action, not of contemplation; of reall practiſe, not of verball diſpute: whereas had they both laid aſide theſe ſublimated differences, or diſcuſſed them upon occaſion with meekneſſe and ſobriety, ſpending their time and pains in teaching the people thoſe truths of ſacred Scripture which all are bound to know, all to beleeve and obey upon neceſſity in order to ſalvation, both themſelves and they who were inſtructed by them, had without all queſtion received much more comfort and benefit, then they did, or have done, ſince theſe ſuperlative myſteries or points of Theology firſt gave occaſion to the doubtfull diſputations, afterward agitated between the learned of both factions.

Of

Of a more inferiour nature, but not unlike consequence have your eager disputes, and furious contestations been concerning the *Church-worship*, and *outward ceremonies* thereof: Some of you crying them up above measure and beyond reason, in your Sermons to the people; others crying them down as much besides, and without reason when opportunity served their turn: and both neglecting in the mean while the more weighty duties of your calling. By which omission and imprudence, ignorance and faction, secretly crept into the Church, faith and a good conscience became vile and of little or no esteem with men, while every one thought it religion enough to be zealous for his own party, and *quocunq; modo*, to honour and advance it, not considering whether the way were warrantable or no, as it usually comes to passe in designs and actions of this nature. And however some of you were much reputed of for your frequent and painfull dili-

diligence in the work of the Miniſtry; yet what a pious Biſhop of the firſt reformation ſaid of Popiſh preachers in his time, that happy were the people if ſuch preached ſeldome: the ſame may we ſay of you, unleſſe ye had more aimed at peace and holineſſe, then ye did in your ordinary and prolix orations to the multitude.

And here we may in no wiſe paſſe by without obſervation, the ſtrange *levity* and inconſtancy, that I may not call it *treachery* *, of many of you, who having juſt now as it were atteſted your approbation of the Churches Doctrine and Diſcipline, both by orall profeſſion, and alſo by manuall ſubſcription, (yea, and ſome highly extolled the ſame in the congregation, as perfect and exact in every reſpect) preſently (without the leaſt account given to the world of this ſudden and unexpected change) condemned both, the one as erroneous in ſome points, the other as vain and ſuperſtitious; and what may ſeem yet more ſtrange,

* ſee Zephan. 3.4.

ſtrange, became as in a moment violent perſecutors of their fellow Miniſters, who out of conſcience of their duty, kept their firſt faith, and adhered to their former principles. And yet theſe are the men who arrogate to themſelves a greater meaſure of knowledge with ſanctity of life above the reſt of their brethren, eſpecially thoſe of a different minde and judgement from them, concerning externall rites of divine worſhip, wherein they hypocritically and falſly complyed with them, till they had gotten power into their hands to do without controll contrary to what they proteſted and practiſed before. But the mercileſſe cruelty, which they had ſhewn to their fellow labourers in Gods harveſt, and their miſerable families utterly impoveriſhed, or (for ought they know or care) perchance famiſhed by reaſon of theſe bold unjuſt intruders into their lawfull poſſeſſions, if there were nothing elſe beſides, doth ſufficiently declare (notwithſtanding all their

their fair pretences and profeſſions of holineſſe) that they are *inwardly ravening wolves*, how ever they appear *outwardly in ſheeps clothing*. This having been alwaies the garbe of falſe Prophets, by ſoft words and ſmooth carriage to conceal their falſhood and wickedneſſe, the more eaſily to impoſe upon the ignorant and undiſcerning people. The Lord reform them, that he may forgive them. Mat. 7. 15.

But although theſe men were ſo clamorous and loud in the Aſſembly againſt their adverſaries, and maintained the fight with more then ordinary reſolution, ſome of you were quiet enough, and indeed more then enough; I mean thoſe *ſilent*, yet not *ſilenc't* miniſters, whoſe character we finde, *Iſai.* 56. 10, 11. For as in other reſpects there mentioned, they were like unto thoſe *watchmen* condemned by the Prophet: ſo in this as well as in any, that they *all looked to their own way, every one for his gain from his quarter*, and for the ſame end many times as they did, expreſſed Iſai. 56. 10, 11.

preſſed verſ. 12. *They cared not for the flock*; ſo they might cloath themſelves with the fleece, every Benefice they had, was unto them a *fine cura*, for they careleſly deſerted their congregations, and either committed the overſight of them to men altogether unskilfull and unable to inſtruct them; or if they lighted by chance upon men more ſufficient and fit for this work, who alſo made conſcience of doing their duty, and diſcharging their office according to that power wherewith God had enabled them, labour they might, but ſcarce eat for their pains; ſo little encouragement were they to expect from from theſe hard taskmaſters, who
Mat. 23.4. did *binde heavie burdens and grievous to be born, and lay them on the poor* Curates *ſhoulders, but they themſelves would not move them with one of their fingers.* And yet not a few of them were ingenious men, and eminent for learning, that we may well wonder, how they do ſo much forget their own education, and ſo little commiſerate and regard men

of

of the ſame habit and profeſſion with themſelves: but chiefly that they did ſo much deſpiſe God from whom they received their office and truſt, and for which they were ſo ſtraitly accountable to him at the laſt day. For could they think it reaſonable, or in any reſpect warrantable from his Word, that he who took not upon him the care of one Pariſh or Church, ſhould receive the revenues of two, or more perchance upon occaſion, and theſe far diſtant each from other? or if never ſo near adjoyning, ſeldome viſited by the Owner, and far removed from his thought and ſolicitude for their ſouls? But the wiſeſt men are not alwaies the beſt, neither is learning the mother of grace at any time, and many times deſtitute of this bleſſed companion: wherefore God hath juſtly caſt you forth of his inheritance with contempt and ſcorne from your enemies, and turned it to others, while divine chaſtiſements are upon you for your ancient ſloth, formerly abuſed wealth and

plenty, and other high offences againſt his ſacred Majeſty. And oh that ye were as ſenſible of your ſins as ye are of your puniſhments. Yea much more grieved for the miſcarriage of your life and abuſe of your calling, then for the loſſe of your eſtates, for that I am ſure doth more concern you then this; and thus to reſent your errours is to gain by your loſſe, and to bene it by your pain.

I have but a word more to ſpeak unto you, and I ſhall conclude. It is concerning *your lives*: The which I would to God were not ſo well obſerved and known of the people to your prejudice and diſhonour, as generally they are throughout the whole land; for then ſhould I with reverence to your calling, gladly paſſe by your failings in ſilence: But the dimneſſe of *light* cannot be *concealed*, and a *city that is ſet on an hill cannot be hid.* Ye every where complain, and not without cauſe, that ſcorn and reproach are caſt upon you by the baſeſt of the people, that men de-

Mat. 5. 14

tain

tain your right from you contrary to Law and conſcience. But conſider with your ſelves whether ye have not exceſſively deſerved this uſage from them at the hands of God. For what do they yet ſee, or have ſeen heretofore in many of you worthy of imitation or honour? Have ye lived after the pattern of your own doctrine, and not rather deſtroyed by your example, what ye built up by your teaching? For ye who preached holy contempt of the world unto others, were your ſelves lovers of the world; ye who exhorted others to ſelf-deniall, and obedience of the Goſpell, did your ſelves lead lives unbeſeeming the Goſpell of Chriſt Jeſus; yet that were above others in reſpect of your office and place in the Church of God, did oft times live beneath the meaneſt of them, who were committed to your charge, being infamous for your pride of life, lightneſſe and looſneſſe of behaviour, exceſſe of wine and ſtrong drink, and for other crimes diſhonourable in the life

of the meaneſt perſon profeſſing the Goſpell, much more in the converſation of a Paſtour. Now what in all probability could be expected from theſe courſes, but that the people would at length entertain a low opinion of your ſelves and calling, yea, and of Religion it ſelf? as we ſee it come to paſſe this day. Foraſmuch as they live after your example, and make no account of your precept, be it never ſo well grounded on the word of truth, or powerfully laid home to their conſcience by the paſſion and eloquence of the ſpeaker: ſo little regard have men for the moſt part to the words of their ſpiritual leaders, and ſo much to their works, eſpecially, when agreeing with that carnall diſpoſition or corruption, which is predominant in the mindes of the major and worſt ſort of the world. Although
Iſa.9.16. not only *the leaders of the people which cauſe them to erre*, but they alſo that *are led of them*, ſhall certainly be deſtroyed in the end.

Theſe

These things I write not to shame you, but as my beloved brethren I warn you, not as an instructer, but as a fellow-disciple with you of that one and only Master Christ Jesus. And, witnesse the common Father of us all, in meeknesse and sincerity of love. Accept therefore I pray you, my plain, but wholsome counsell, seasonable, though rude advice, affectionate, though not affected according to the fashion of the times. Be henceforth pure and uncorrupt in your doctrine, speaking not what humane passion may suggest unto you, but what ye have learned from the word of truth: not crying down the Law (as the manner of some is) under pretence of advancing the Gospell, as though the Law were against the Promises of God, and not rather subservient to them, but discreetly handling both accordingly as ye meet either with proud and obstinate, or with humble and broken hearted sinners, that the gate of mercy may not seem shut up to- Gal 3.21.

wards theſe, nor a way laid open for Libertiniſme to them. Do the work of the Lord neither deceitfully nor negligently, be unblamable in your life, auſtere and grave in your converſation, juſt and peaceable in your actions and dealings with men, peace-makers and peace-keepers, moderate and abſtemious in the uſe of bodily refreſhments, not addicted to pleaſures, liberall and charitable in miniſtring to the neceſſities of the Saints where ability is preſent; not covetous or greedy after this worlds good, when it is wanting, much leſſe when it doth abound. Be as far eminent above the vulgar ſort for holineſſe of life, as ye are already for dignity of place in the Houſe of God. Be admoniſhed and reclaimed from your ſins by paſt and preſent ſufferings, leſt a worſe thing come unto you, and iniquity prove your ruine. In a word, ſo live for the time to come, as it behoveth thoſe who are now, if ever, made a *ſpectacle to the world, and to Angels, and to men*; that they whoſe

1 Cor. 4. 9.

whose eyes are upon you, may no longer think the profession of Christ to consist in a meer formality or bare shew of holinesse without the substance thereof, but judge it (as it is indeed) a matter of greatest difficulty and nearest concernment to themselves of any thing in the world; That the reproach which is cast upon you may cease and turn to your adversaries; that ye may be blessed in the work whereunto the Lord hath called you, not in respect of others only, but of your selves also; and not complain as one of your brethren not many years agoe did unto his servant at his death, who representing to his master at his earnest request for comfort from him in the midst of despair, the same consolations, which according to his office he usually ministred to others in his life time, that had been in the same condition with himself now ready to breath out the last: the poor disconsolate man replyed, that he well remembred what was sugge-

sted to his minde. But alas! saith he, I did not my self then beleeve those things to be true which I preached unto others, and therefore cannot now finde any comfort in them, when I most stand in need thereof. Finally, my brethren,

Phil. 4. 8. *whatsoever things are true, whatsoever things are honest (or venerable) whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any vertue, and if there be any praise, think on these things.* Now the

Rom 15. 5, 6. *God of patience and consolation, grant you to be like minded one towards another according to Christ Jesus; That ye may with one minde and one mouth glorifie God, even the father of our Lord Jesus Christ.* To him be glory, Amen.

To

To the Nobility and Gentry.

I Shall not divide you in my reproof and counsell, however the Law and custome of your nation hath made a wide difference between you, forasmuch as ye both are the Nobility of the land, though with great inequality of power, place, and honour in the Common-wealth, especially in former times. But the similitude, or rather parity of your sins hath brought you into a farre nearer distance one from the other, or indeed made you one and the same for guilt and crime, both in the sight of God, and before men. Wherefore I also shall addresse my speech unto you, as to one rank and order of men in the State, yet not as a flattering Chaplain, or domestick servitour of your greatnesse,

neſſe, who wait at your tables, whom neceſſity, or hope of benefit from you, or elſe ſome other by-intereſt have taught ſeemingly, at leaſt to admire your perſons, and to praiſe you in every thing ye ſpeak or do, how mean ſoever it be, and many times worthy of ſharpeſt reproof: but as a true and faithfull friend, who have no dependence on your favour, and fear not your frown, commend that truth unto you without partiality or diſſimulation, which doth more concern you then the free enjoyment of your large poſſeſſions, were the compaſſe and extent of them according to your deſire, much more vaſt then now it is. Neither do I aſſume unto my ſelf this liberty, becauſe of your preſent low condition. This I pity and bewail, being my ſelf perchance by a long ſeries anciently deſcended from the beſt of you, however now a mean and obſcure perſon, but with due reſpect of love and reverence to your ſelves and families. Ye are or ſhould be very

eminent

eminent in the body politick, and far above the other members, as in dignity of place, ſo likewiſe of deſert: But alas, with grief and ſhame I mention it, many, that I may not ſay the moſt part of you, have not been ſo high above them in reſpect of your birth, and externall honour annexed thereunto, as ye have been beneath them for reall inward worth of goodneſſe and vertue, by which alone ye can approve your ſelves unto God, and become truly honourable in the judgement of men. Ye may happily much pride your ſelves in the antiquity and ſplendor of your families heretofore, in the valour and exploits of your progenitors: but do theſe tend to your glory, and not rather to your infamy and reproach, who have ſo far degenerated from your anceſters, that ye retain nothing of them now, but their name with the outward badges or enſigns of their gentility; beſides the ſins and vices of their perſons, which partly pleaſure, partly profit, and partly ambi-

tion,

tion have made as hereditary to your houſes, as the lands which ye do poſſeſſe. And are not theſe ſo many ſpots of your nobility, as well as of your Chriſtian profeſſion? I mean your ſacriledge, contempt of religion and of the religious, open profaneneſſe, and ſcoffing both at the ſimplicity of godlineſſe, and at the iniquity of ſin, ſwearing, pride of life, voluptuouſneſſe, exceſſe of riot, unſatiate luſt, oppreſſion of your clients, boundleſſe covetouſneſſe, with others of the like nature, the which I ſhall not ſtir at this time. For how many ſervants and meſſengers of the Lord, have with their whole families been reduced by your means to worſe extremities then I am willing to expreſſe, and could obtain no relief from you, without baſe flattery, and unfaithfull compliance with your lewd and ſinfull courſes of life? a thing every way diſhonourable to the calling of a Miniſter, ſo near approaching unto God himſelf as this doth. In the mean while what

what use ye made of the Lords portion forced from the right ownerthereof, is sufficiently known to the world. For did ye not like those *Amos* 6. 4, &c. *lie upon beds of Ivory*, or of such choice and precious matter as this, *and stretch your selves upon your couches* (or abound with superfluities) *and eat the lambs out of the flock, and the calves out of the midst of the stall? Did ye not chant to the sound of the viol, drink wine out of bouls, and were not at all grieved for the afflictions of* Joseph? And all this sometimes, or the most part upon the Churches patrimony? Besides this, which is as bad, yea much worse; how many poor souls, by this withholding of good from the owners thereof, have perished in the land through *famine* and *thirst*, not a famine of bread, nor a thirst for water, but of *hearing the words of the Lord*, which have been either altogether destitute of a teaching priest, or committed to the charge of one as ignorant as themselves, to save your purses though with Amos 6. 4.

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the losse of their most precious soules, the guilt of which will one day lie more heavie upon your conscience, then thought is now able to conceive, much lesse tongue to expresse. And although the large and ample revenues that some of you enjoyed over and above the lot of Christ, might well have prompted to you a better minde towards his worship and the Ministers thereof: yet neither this consideration, nor the improsperity of your families, with those strange remarkable judgements observed by many from the Almighty upon your houses, have been in the least measure prevalent with you for repentance and restitution of what ye have thus gotten or detained from his Church unto this present day. Neither will prescription or time bear you out in this matter: for *Nullum tempus occurrit Regum Regi*; and if the King had this prerogative in times past, much more doth it belong to God for ever.

As s

As for your profaneneſſe and contempt of Divine Worſhip, beſides the apparent and notorious wickedneſſe of your lives, your coniving at ſin, in places of authority and publique Truſt, or indeed (ſecret at leaſt) maintaining and incouraging thereof in the more looſe and vicious ſort of people, at the beſt, but weak and faint oppoſition made by you againſt it, (And in truth with what face could ye puniſh or controule thoſe enormities in other men, whereof your ſelves were more guilty then they in your own conſcience?) Beſides theſe I ſay, let your irreverent and irreligious carriage in the Church of God at the time of ſolemn ſervice on his day atteſt the truth of this charge, the which generally was far more vain and light, then did become Saints at any time, eſpecially in the more immediate preſence of the moſt holy, and indeed then that, which your ſelves would expect from your ſervants, or inferiours in your private houſes, or can with patience endure from them.

them. For what whiſpering, ſmiling, wanton paſſages of geſture, diſcourſe, and other not fit to be named, did fill up the meaſure of that houre (and of your owne iniquity) which the Miniſter did beſtow on praying and preaching of the Word? whereas if ye at any time came into the Congregation, your poore Tenants muſt intermit their devotions, and ſtand up to honour you, though with the diſhonour of their Maker: a reſpect not to be required of any at ſuch a time as this, no nor to be received from any if offered, or admitted by any perſon how great ſoever, becauſe diſpleaſing unto him, who is a God jealous of his honor, and will not give his glory to another. Now had it not been much better for you in reſpect of your owne ſoules, the which ye did ſo foully ſtain by this ungodly behaviour, and of the ſoules of your brethren, whom ye did offend and grieve, or corrupt by your lewd example, and leſſe hatefull to the Lord, not to have been preſent at all at his

Ordinances

Ordinances, then thus groſſely to profane them? But this impious preſumption and over-daring boldneſſe of ſinning and provoking your Redeemer to his Face, ye took to be the priviledge of your birth and place, and therefore other men were more cautious and ſparing herein then your ſelves, or made more conſcience then you, of what they did at ſuch a time, and in ſuch a place as this is.

It may ſeeme incredible what I have been informed of a Peere of the Realm, and yet I cannot diſtruſt the truth thereof, both for the Relatours ſake, and for the relation which is common in and about that place where he lately lived. Hee uſed every Lords Day, when he went with his Family to the Church, to have his Maſtive goe before him, with a Marmoſet, or ſome ſuch creature near of kin to this, upon the Dogs back; a ſtrange Pageant for ſuch a ſolemnity, what his end and aim at was in this I ſhall forbear to cenſure, becauſe

Rom. 14. 4. cauſe he hath already *ſtood or fallen* to his own maſter.

Now touching your unneceſſary, raſh, frequent and many times falſe ſwearing, by the terrible and fearfull name of the great God of Heaven and Earth, and by his eternall Son Jeſus Chriſt, equall to himſelf in Majeſty and Power (whoſe bloud and wounds, paſſion, parts and properties were ſeldome or never mentioned by you, but in this ſinfull way of profanation) and your uſuall imprecations of his wrath upon your ſoules, where no juſt occaſion I am ſure, if any at all, were offered of ſo deep aſſeverations and proteſtations againſt your ſelves before the faithfull witneſſe, and impartiall Judge of all hearts: what can we ſay of it, but that it was the Gentlemans ordinary Rhetorick, the common grace of his ſpeech, and the ſuppoſed Ornament of his diſcourſe; Oathes being with him *pigmenta orationis*, wherein he did much glory, and whereof he did make ſpeciall uſe (though bad enough

enough God knoweth) when matter of diſpute, or elocution did fail him, although he might well conſider how *that which is highly eſteemed among men, is abomination in the ſight of God.* And oh the pernicious influence of evill example, from ſuperiours upon the inferior ſort! how generall hath this contagion been in the land? how far hath this canker overſpread the body of this Nation? Derived (as we have juſt cauſe to imagine) from you as from the fountain, and ſo by your dependants and followers, as by ſo many corrupt channels, conveyed to the reſt of the people. Inſomuch as many at this time, account no more of this needleſs, but great tranſgreſſion of the Divine Law, then they doe of any idle word, which proceedeth out of their mouths without thought or premeditation of what they were to ſpeak. Luk. 15. 16.

And here I ſhould take occaſion next to reprove you for your pride; I mean that which doth manifeſt it ſelf to the world by outward garb

garb and fashion of the times: but that I have just cause to beleeve, at least am willing to hope of many of you, that the grievous and sad calamities, which by the just hand of God have fallen upon your estates and families in these dysastrous times of war, have in some measure humbled and abased your spirits, and taken off from the vanity and lightnesse both of your behaviour and apparell: so much *is sorrow better then laughter, for by the sadnesse of the countenance the heart is made better.* And yet alas, not a few of your degree even to this day, are so far from being truely sensible of their sufferings, that they seem to be more hardned in their pride at this present then before, and waxe more wanton against the Lord, since his hand hath been upon them for triall and correction, then in former times, like those of whom we read *Isa.* 9.9,10. The Lord pardon and reclaim them from the error of their wayes.

Eccles. 7. 3.

And now I shall proceed to speak

of

of your *Epicurean* or voluptuous manner of living, together with your riot and exceſſe, becauſe of their near affinity. Firſt then, if nothing elſe could be laid to your charge, then a continuall proſecution of enterchangeable pleaſures, or endevour without ceaſing to gratifie ſinful concupiſcence with whatſoever it deſireth, or luſteth after, were not this enough to condemn you before the juſt tribunall of your Maker? For did he who came to redeem you ever lead ſuch a life as this upon the earth? or commend it to his Diſciples and followers? no ſurely. For mourning, mortification, ſelf-denyall, taking up, and bearing the croſſe, or patient enduring of reproaches and perſecutions, (ever attending on the ſincere and zealous profeſſion of the Goſpell) tender compaſſion toward our brethren in miſery, with preſent relief of their neceſſities according to our power and ability. In a word, contempt of this preſent world, and abhorrency

rency from the enticing pleaſures thereof, are the ſubject matter of all his Sermons, the pith of his Doctrine, the marrow of his Divinity. And doe ye ſtill think that a paradiſe of earthly pleaſures is the way to an heavenly paradiſe of comfort and delight? or that an heaven of carnall happineſſe here may in likelyhood be a paſſage unto an heaven of ſpirituall and eternall felicity hereafter? The *Iſraelites* of old could not arrive to the land of *Canaan*, but by the long and dangerous way through the Wilderneſſe; and the Goſpell which doth promiſe us a *Kingdome* in the world to come, doth withall aſſure us, that *wee muſt through much tribulation enter into the Kingdome of God.* And ye hope, or rather dream of a *Canaan* in the way, and another at the journeys end; ye would fain wear the Crown, and yet not bear the Croſſe; obtain the victory, and never enter into the battail, rejoice in the triumph, and not ſweat in the fight. But oh conſider I pray you

Act. 14. 22.

you, and lay to heart that curſe of your confidence*, and what hath often ſounded in your eares, but never as yet entred into your hearts, ye eſpecially who every day glut your ſelves with the choiceſt dainties which the Sea or land can afford, feeding your ſelves without fear, drinking without meaſure or reſtraint, ye who are *mighty to drink wine, and men of ſtrength to mingle ſtrong drink*, ye that *give your neighbour drinke and put your bottle to him, and make him drunken alſo, that ye may looke on their nakedneſſe*. Behold your ſins in the trueſt glaſſe, and tremble to think on the curſes which attend them, that ye may not henceforth drink in fooliſh imagination the health of others to the reall perdition of your own ſoules, that your tables may be no longer covered with vomit, leſt the banquet of them that *ſtretch themſelves be removed*; Leſt *the cup of the Lords right hand be turned unto you, and ſhamefull ſpewing be on your glory*. And indeed the Lord

* Luk. 16. 25.

Jude.

Iſa. 5. 22.

Hab. 2. 15.

Amos 6. 7.

Hab. 2. 17.

Lord hath already brought to paſſe what he hath threatned to doe in many of your habitations, where we may finde no ſmall diminution of that luxuriant plenty and aboundance which ye formerly had, but abuſed to the diſhonour of him who gave it, partly through your riot and exceſſe, whereby ye have viciouſly and ſhameſully waſted thoſe godly eſtates, which the induſtrious care and travail of your forefathers tranſmitted unto you their unworthy progenie, and ſometimes purchaſed for themſelves and you at much a dearer rate, even with the deſperate adventure and hazard of their precious lives, or through the iniquity of the preſent times, whereby God hath already in a very great meaſure ſcourged you for the ſuperfluity of naughtineſſe, the which he ſaw in you, and will yet puniſh you more even to utter extirpation, if ye doe not timely meet him in the way of his judgements, and make your peace with him, by the humble acknowledgement of your ſins and

and ſpeedy turning from them unto him, who ſmiteth you for this cauſe, that ye may repent and be healed.

To this wee may adde, your wantonneſſe or unlawfull luſt, the true and proper daughter of riot and exceſſe. In which how far ye have tranſgreſſed within the compaſſe of a few years paſt, let your owne actions and behaviour viſible enough God knoweth, and manifeſt in this particular witneſſe againſt you, beſides the teſtimony of your own conſcience; Are not your meetings at the Park and Garden by the great City knowne to all the world? To omit your mixed and looſe Dancings, Table-communications, Cup-diſcourſe, and ſuch like, what meaneth I pray you the effeminate delicacy, attire and garb of the maſculine ſex? The faſhion, dreſſe, gate, painting and patches of the Female? Doth not the ſhew of their countenance teſtifie againſt them? although the men alſo have of late been ſo vain as to borrow this uncivill faſhion

from the women, I mean the wearing of patches on their faces, which are indeed but so many blemishes to the reputation of both, and markes of dishonesty, not (as they take them to be) garnishing spots of comelinesse and beauty. And yet with how great care and expence are some of these procured for you? I am ashamed to mention what hath hath been reported to me for a certainty concerning this thing. Oh strange and unheard of luxury to those who are gone before us! how many empty bowels might charity refresh, how many naked bodies clothe with this waste and altogether needlesse cost? As for your Ladies former Ball-conventicles, wherewith they have been publiquely upbraided on the Theatre, and your famed compositions in secret with the lascivious Courts, for liberty and allowance in lust, with your unfonable banquettings, and novel irritations invented or used by you for this unclean purpose, let them never be remembred any more, or

made

made known to thoſe who ſhall come after; neither liſt I to ſtir any farther in this puddle or ſink of corruption. I ſhall not ſpeak much of your oppreſſing and racking your poor Tenants, occaſioned, no doubt, many times as well by your luxury and coſtly manner of living, as by your covetouſneſſe and immoderate deſire of enlarging your poſſeſſions: Foraſmuch as that doth often caſt you upon thoſe neceſſities which ye cannot relieve but by this unjuſt way whereunto ye have compelled your ſelves by your foregoing ſin. Now as ye have by this means generally loſt the good opinion and affection of the people, (according to late and ſorrowfull experience thereof towards your perſons and proceedings) ſo have ye highly provoked the wrath of God againſt your ſelves and families, and as much, if not more, by your inſatiate covetouſneſſe; whereby many of you indeed (and who not in deſire?) *join houſe to houſe, layfield* Iſai. 5. 8. *to field, till there be noplace, that ye*

may be planted alone in the midst of the earth: Not fearing nor minding the curse of the Almighty, which he hath denounced against you in the next v. by the Prophet, notwithstanding it hath already entred into many of your habitations, for *of a truth, even to this day many houses are desolate, and though great and fair, without inhabitant.* But to what purpose is all this care and much adoe? Surely, to make your families great & mighty upon the earth, to leave your children vast inheritances of land, and treasure which knows no bottome. But oh that ye could have a prospect now in your life of two or three generations to come, would you not then condemn your present folly, and perceive a great deal of improvidence in this your providence and solicitous care for them? for then might you see according to the common course of the world, one descended from you prodigally spending that substance which your diligence and paines thriftily got for him; another desperately rnnning himself out of

all

all through careleſneſſe and diſſoluteneſſe of living; and now become more miſerable in his want, then the pooreſt man that breathe, becauſe of that plenty and proſperity which he injoyed in times paſt; a third made a prey to them who are more potent and powerfull then himſelf, for the rich patrimony which ye have leſt him, and in the ſame day perchance diſcharged from his eſtate and life together. But which is moſt conſiderable in it ſelf, though leaſt of all thought upon by you, their *wealth* through the ſecret yet juſt judgement of the Almighty for your unjuſt acquiring thereof, like their *table*, is made a *ſpirituall ſnare, and a trap, and a ſtumbling block, and a recompence unto them*; for nothing is more pernicious to the ſoul then outward proſperity in this world, without grace to uſe it aright. And yet notwithſtanding this, your inward thought is, that *your houſes ſhall continue for ever, and your dwelling places to all generations, ye call your lands after your own names, neverthe-* Rom 11 9.

Psa.49 11. 12 13. *leſſe man being in honour abideth not, he is like the beaſts that periſh. This your way is your folly, yet your poſterity approve your ſayings.* And I pray God that may not be your own portion, which the Prophet foretelleth ſhould be theirs of whom he ſpeaketh, v. 14. *after ye are gone from hence and be no more ſeen.* v. 14.

I have but one word of reproof more, and I am ſure it will be unexpected of you, the Lord grant that it be not unwelcome alſo; It is concerning your Domeſtick Chaplaines, whom partly your own pride, partly the evill cuſtome of the Times hath taught you to entertain in no better faſhion, then as honorary ſervants in your houſes; whereby the worthy calling of the Miniſtry is much debaſed from the dignity thereof, and no ſmall contempt drawn upon it from the vulgar ſort of people, eſpecially thoſe that depend upon your greatneſſe, which are very many. For this is far from receiving a Prophet in the name of a Prophet, or the Meſſenger of Chriſt with

with that honour which is due to Christ, to place him in the rank of those who continually expect your commands, and are at your devotion. Besides this, it is a great shame, that men of ingenuous education, sometimes not inferior to your selves in birth, and scarce ever not above you in respect of intellectuall parts, and indowments of the soul, should nevertheless be constrained to stand as servitors at your tables, or to sit in the meaneſt place belonging thereunto, scarse daring to peep or mutter without a brow-check or controul from their fastidious patrons; and all this to serve your state, to which also their praying, preaching, and other acts of their Ministeriall Office must submit both for the maner, extent, and other circumstances pertaining to the action, or else there is no long abode for them with you. To omit the many scoffes, verball and reall indignities they are fain oft-times to put up with patience not onely at the hands of children,

but of ſervants alſo for quietneſſe ſake, if not rather for their preſent neceſſity, unleſſe they purchaſe reſpect from them with a good part of that ſtipend, which they receive from you. Inſomuch as one not unaptly (as the caſe ſtands now) termed a Chaplain in a Noblemans houſe, a black ſervingman. Wherefore God hath juſtly given you up unto contempt and reproach, ſo that the vileſt of men are become Lords over you; becauſe ye have thought light of his Worſhip, and the Miniſters thereof, and have made both it and them contemptible in the ſight of others by your example.

1 Pet. 5. 6. Jac. 4 9. *Humble your ſelves* therefore *under the mighty hand of God, that hee may exalt you in due time. Be afflicted, and mourn, and weep,* for the ſins of your Fathers the which ye doe inherit as well as their lands, for your own perſonall ſins which are great and many, for the ſins of your families, for the ſins of the people, which they have been bold to commit through your connivence

vance, or after your pattern, for all, but chiefly and above all for your glorying in sin, which is your shame, and the reproach of your Maker, the height of impiety and deepest stain of sinfull guilt. And learn henceforth to honour that Religion which ye have hitherto despised, to be zealous for the truth of God, to reverence and support the Ministry of Christ, to *call the Sabbath a delight, the holy of the Lord honourable, that ye may delight your selves in the Lord, and he may cause you to ride upon the high places of the earth*; To countenance and encourage all that live according to the Gospell, and not prefer vain and scurrilous persons before them. Esteeme not of men (as your custome is) more by their outward garb and apparell, then by their inward worth, but respect them in the first place for this, and shew it by your carriage toward them. There is a sort of men in the world, who for pride, or upon pretence of noble birth, though of decayed families, or in Is 58.13, 14.

a remote distance from those that are flourishing, follow your mode and fashion, the which are the most foolish, dishonest, and many times the poorest as well in purse as in conditions, that are in the Nation; doe not favour or uphold them in their courses, lest they prove mischievous to your selves and others. Banish far from you all flattering Parasites, and those whom yee liberally feed with your meat, because they feed you with the corrupt air of their vain discourse, or of their false slanderous reports: Be carefull to maintaine and execute justice impartially, where you have authority: Bee moderate and abstemious in your pleasures, use them as condiments of study and labour, as refreshments of life, not make them the business and end thereof. For is it not a foul shame for a Gentleman or Noble Person, while he is yet alive, to be so buried in pleasure, and sloth, as to deserve an *Hic situs est*? and yet as the Apostle teacheth us, 1 *Tim.* 5. 6. *Such a one that liveth*

veth in pleaſure is dead while he liveth. And when he is dead, no better Epitaph upon his monument, then, *Fuit, non vixit.* Be induſtrious therefore and active in your life, that ye may be honourable while ye live, and alſo after death. Let your communication be without the impiety of ſwearing, and impurity of luſt Be humble in your carriage towards all men, remembring the common originall of all, and the grace of God free for all. Bee good to your Tenants as thoſe who labour for your pleaſure, ſweat for your repoſe, and dayly diſquiet themſelves for your eaſe. Let them not be ſlaves to you, that you may become more ſervile ſlaves to your own luſts. Bee bountifull to the poor and given to hoſpitality *, deſiring rather charitably to improve that aboundance which ye have, then covetouſly to get that which ye have not, and need not to have. Beware of idleneſſe and vacancy of employment to prevent ſin, to eſcape judgement; For can you

* See 1 Pet. 4. 9, 10.

think

think it reasonable with men, much lesse with God, that all should labour for you, and ye alone be idle? The Minister in his study at his Book, the husbandman in the field at his plough, the tradesman or Artificer in his shop? especially, while ye defraud the first of his Tithes, oppresse the other in his vent, and despise the last for the meanesse of his calling? Did any receive the *Lords penny*, who did not at all *labour in his Vineyard?* much lesse may they expect it, who in stead of working therein lay it waste or gather the grapes thereof. *Give* therefore *unto God the things that are Gods.* For, *if ye have not been* faithfull in that which is another mans, who shall give you that which is your own? Lastly, provide your selves of able and pious Chaplains, and respect them according to their Office and worth; Give them liberty to admonish you of your duty both in publique and in private, to reprove you with freedome, when you speak or doe amisse, use them

Mat. 20.

Mat. 22.

Luk. 16.

for

for the good of your ſouls, for the vertuous and godly education of your children, for the inſtruction of your Families in what they ought to know and doe: not for the pride or ſtate of your perſons, nor yet to gratifie your ſpirituall eaſe and ſloth. For we are all partiall judges of our ſelves, and therefore need the continuall cenſure of other men, who are for the moſt part diligent enough to diſcharge their duty and conſcience in this particular, where they know they may be bold without offence. As for thoſe who think themſelves too good to doe God ſervice, them will he count not good enough to receive his reward. Thus ſhall God eſtabliſh you upon the earth, and your children after you, make you truly happy in your life, bleſſed in your death, and after death bleſſed for evermore, *Amen*.

To

To the expulsed Members of the University, and to those now abiding therein. 1. *To the expulsed Members.*

I Doe not undertake to reprove or admonish you as one more knowing then your selves, far be this arrogancy and self-conceit from me: but as a friendly Remembrancer unto you of what ye already know, but minde not, and therefore know not as ye ought. I speak as unto men corrupted in judgement, and blinded with passion, whereby ye are unable to see the light that shines about you, like the *Athenians* of whom *Tully* *Cat. Maj.* giveth this testimony, *Athenienses*

scire

scire quæ recta essent, sed facere nolle, or like them in the Gospell, which *did say and do not*; your light of knowledge resembling that, which men carry with them in a dark lanthorn, when it is upon occasion turned from them, which served only to enlighten others, so that while they did, or at least might have walked in your light, your selves went stumbling in the dark. Your *lines* (through the mercifull Providence of the Almighty) *were faln unto you in pleasant places, yea you had a goodly heritage*, as it is *Ps.* 16.6. But ye soon forgot his great goodnesse towards you, and turned the same into wantonnesse. Therefore did his wrath wax hot against you, and his hand is heavie upon you, as it is this day. And though he gave you timely warning before of the approaching evill, ye were not admonished thereby, that ye might repent, and so meet the Lord in his judgements for reconciliation and peace. But idlenesse and fulnesse of bread, excesse of wine and of strong drink, profanenesse and dis-

Mat. 23. 3.

Psal. 16. 6.

dissolute living, publick and private faction with emulation and strife, perjury and corruption, with such like practises filled up the measure of your sins before God, untill the time of judgement and recompense was fully come. For how many of you thought an University life to consist in vacancy from all employment, even that of the minde as well as that of the body, and in the pleasure of recreation and sport, to say no worse, abstracted from study and contemplation? I am ashamed to mention, and would to God it were in my power to conceal the sloth and Epicurisme of others, who divided their whole life to those naturall actions of eating, drinking, and sleeping,

2 Pet. 2 12. *as naturall brute beasts made to be taken and destroyed: Corrupting themselves in*

Jude 10. *those things which they knew after their manner*; being so many spots and reproaches of learning, and not of Christian only, but of humane society also. These were the men that scoffed on their Ale and Wine benches, at the painfull industry

of.

of their fellow Members, as if it had been a ſin, at leaſt a ſhame to be ſtudious, arrogating in the mean while to themſelves (that of which God knowes they were not guilty) eminency of parts above their diligent brethren, for which they would be beholding to nature only, and to their ſottiſh company. But enough and too much of theſe.

As for faction, how cloſely did it lurk every where in the Colledges? And yet how openly did it declare and publiſh it ſelf in the Univerſity? The *Arminian* againſt the *Calvinian*, & the *Calvinian* againſt the *Arminian*, declaiming publickly upon all occaſions in the pulpit, and as far as the reverence of the place would give leave, odiouſly exagitating the poſitions and tenents one of another; and in the Schools fiercely bandying each againſt his adverſary, and all ſtriving for maſtery, not for truth. In the mean while what libellous defamations were ſecretly compoſed and ſubtilly ſpread abroad, ſometimes by this, and otherwhiles by that party, tending

tending to the infamy and disgrace both of the cause and of the persons that maintained the same. As for the *Arminian* faction, it was undoubtedly upheld and encouraged by the superiour power, though under pretence of silencing both, as it did appear by an injunction from supreme Authority inhibiting these disputes and contentions which had so much disquieted the peace of this grand seminary of the Church. But the partiality that was ever shewn towards them which did transgresse on the higher ground, the countenance and favour with preferment cast upon them by those who sate at the stern, together with the rigour and severity used in censuring the opposite delinquent party, gave sufficient evidence to the world what their meaning was, who imposed cessation and silence upon the pens and tongues of these eager and bitter adversaries. For notwithstanding this specious prohibition, that party which did most pretend to obedience, did say and do as before,

without

without check or controll from their ſuperiours; knowing full well what their minde was concerning this thing, and finding by experience oft-times, that it did ſmooth a by-way for them to the end of their ambitious deſires. And here it ſeemeth ſtrange to me, that they who did recede from their former principles & grounds of doctrine to joyn with the *Arminian* faction, became for the moſt part more looſe in their life, and diſſolute in their manners then before; confuting and deſtroying their newly received opinion of free will by the licentious courſes of their converſation, which they did aſſert by argument and diſcourſe of reaſon againſt them which did oppoſe the ſame, like men deſtitute of that grace, the which they endeavoured to weaken in the force and operation thereof upon the ſoul of a ſinner. And ſome we have known in times paſt moſt zealous advocates for the *Arminian* doctrine, ſince quite fallen away from the reformed Church

to

to the superstition and idolatry of *Rome*, being perchance the more easily induced thereunto by the progresse which they had made in the way before: the causes and motives whereof, one at least hath divulged to the world for the justifying of his Apostasie; as for his intentions, these are known to God only and to his own conscience, to whom we leave him. For it was a wonder to hear what virulent speeches were uttered by men of this stamp, against the first reformers of the Church: *Perfecto odio odi Calvinum*, was reported to be the expression of one famed for other parts as well as for those of learning among you. But I had rather omit then recite passages of this nature for divers reasons, not to be mentioned at this present time.

As for the other faction, their late proceedings have given in sufficient evidence against them of their treachery and falshood, and represented a full, but foul character of their persons to all wise and

and discerning men, however many through ignorance, or affection, or self-interest entertain an honourable conceit of their way and actions unto this day. And now we shall proceed to the consideration of your perjury, an Academicall surely (if any other) sin, which though an offence of high nature before God, was common with the major part of your society, that I may not say generally slighted by all because of the ordinary and customary practise of men herein. For it was very frequent, and indeed a matter of course with them to attest upon oath the sufficiency or ability of any person to receive a graduall promotion in the University, how illiterate and otherwise unworthy soever he was of that favour. *Nescio* was tendred and accepted in his behalf where a *credo* had been too much, a *nescio* was due, or in truth a *nego* rather. And what a congregation-vote for the same purpose was, I need not to explain. Surely, such men had either a very low esteem

of

of the religious tye of any oath, or ſcarce thought theſe of their corporation obligatory in point of conſcience, but rather ceremonies of meer formality or cuſtome. Although I have often heard it reported of a very learned and pious Biſhop now with the Lord, that in his confeſſions to God he uſually craved pardon of him for his Univerſity oathes, the which probably he had readily taken, but ſlackly performed as well as the reſt of his brethren.

Neither did this ſin reign in publick only, but alſo in private ſocieties, as your corrupt Elections did evidently ſhew. In which the fear or favour of great perſons in hope to riſe by them, eſpecially of one who could do all in his time, reſpect of birth, or love of money, and what beſides I liſt not now to name; were more prevalent with you, then conſcience of oath or duty. Deſert being for the moſt part laid aſide by you, and learning not regarded when it did enterfeer with the

the former. And yet how ſtrictly were you bound by your Collegiate oathes to auſterity of life, gravity of carriage, brotherly love and accord one with another, eſpecially to incorrupt dealing, as in other matters, ſo chiefly in relinquiſhing your places, and electing others into vacant rooms. The thought whereof (as I have been informed by many) gave courage and confidence to the governour of a Colledge in Q. *Elizabeths* daies after receiving a Mandate from her Majeſty to proceed unto an unſtatutable election of one into the houſe, who was uncapable thereof, to call for a pair of ballances, and to lay the Queens letters in one ſcale, the ſtatute-book in the other, demanding withall of thoſe who were then preſent, which of the two weighed down the other, and replying, that the command of a Prince ought to give place in any thing where our obedience is due to God before. How far different your practiſe hath been on like occaſions from this

this worthy example. I am ashamed to speak, and let one for all testifie, who having not long before an Election, encouraged a young youth of meet capacity for the place in all respects, and (as I remember) promised him his vote against another competitor, much inferiour to him every way, age only excepted, upon an unexpected receit of a letter in the behalf of the latter from a person very opportune for his advantage, and powerfull with the highest, suddenly changed his minde, not blushing to say, that the former was indeed the more deserving scholar, but he might not by any means displease them, which had commended the latter to his choice; although he could not be ignorant what he was bound to do by oath and conscience in this case. But this was the generall carriage of things at that time, partly through mens own inclinations, and partly through the remisse and corrupt government of their *Præpositi* or heads, who for ought as could be discerned

discerned by them, made the least conscience of any, of keeping their oathes, and acting according to the tenour of them; whether in reference to themselves, or unto others committed to their charge; for they freely tolerated, or at least connived at your manners, how vicious soever, and contrary to the locall statutes, that ye might be (as it seemeth) the more obnoxious to their unjust will after Court-example in another case. In the mean time suspecting and hating vertuous and sober men, who conscionably opposed or disliked their proceedings: which for the generality tended to this, how they might serve their superiors in what they did command, without disputing the lawfulnesse or unlawfulnesse thereof, and so make way for their own advancement. And therefore would they sometimes as well by their authority as by their example, draw others into the snare, and make them guilty with themselves of this grand delinquency against the Almighty.

And indeed they wanted not at any time enow or more then enow, who ſtifly adhered to the factions, and readily followed their pernicious counſels and courſes without contradiction or demur, for their own vile and baſe ends. Thus would they both as occaſion ſerved, break at pleaſure thoſe religious bonds of conſcience (I mean their more then penall oathes) as *Samſon* did his green withs or new ropes, though many times perchance no fewer then theſe. Now ſuch was the devotion of theſe poor creatures to their unworthy maſters as well in other reſpects as in the former, that they muſt undergoe the heat and burden of the day for them in their Academicall turns of preaching, and likewiſe in their countrey charges on the weekly ſolemnities, not far diſtant from the Univerſity. For (whether it were idleneſſe, or for prelaticall ſtate, or for both theſe, I cannot tell) your governours began now generally to neglect, if not to deſert, this neceſſary

Judg. 16.

ceſſary work of the miniſtery, as not pertaining to their office, and though they were well content to receive the profits of many livings year by year, it was done without any noiſe or benefit to the people; Foraſmuch as they ſeldome or never diſcharged their duty in one of thoſe famiſhed congregations, for whom they are to anſwer and give an exact account to Chriſt at the laſt day. The Lord lay not this ſin to their charge.

Not inferiour (as I conceive) to your perjury was your falſhood in giving forth the ſame Letters teſtimoniall for all men without exception, that requeſted the ſame at your hands: but of far more dangerous conſequence to the Church of Chriſt, which by this means, no doubt, became worſe provided of paſtours in the nation, then any of the reformed Churches throughout the Chriſtian world. *Sed mulus mulum ſcabit.* Wherefore God gave you up as a prey and ſpoil to thoſe men whom he did in times paſt more deſpiſe

then any living upon the earth. To mercileſſe enemies, who did confound the innocent with the guilty in cenſure and puniſhment; no ingenuity of parts, no eminency of learning or piety, no true pretence of conſcience could ſerve the turn, and be admitted to plead for them. Every information was accepted from the falſe brethren; any one, how uncapable ſoever, of the faction, was preferred to what place he beſt liked. Neither (as I am informed) did one of them noted for his intemperate zeal, ſtick to ſay, that they muſt not leave one of the old brood remaining in the Univerſity: a ſpeech moſt inhumane, as wel as unchriſtian, eſpecially conſidering the tendency thereof; which was (as time hath ſince made manifeſt) to make way for the introducing in their ſtead a new generation of creatures not much unlike thoſe of whom we read *Mat.* 3. 7. *O Lord thou haſt ordained them for judgement, and oh mighty God thou haſt eſtabliſhed them for correction. Thou art of purer eyes*

Hab. 1. 12, 13.

then

then to behold evill, and canst not look on iniquity: wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous then he? Therefore as ye multiplied oaths to sin, so God made oathes a snare or bait of judgement unto you, that he might cast you forth of those goodly habitations and possessions which ye enjoyed, but were now become altogether unworthy any longer to continue in them by reason of your sins, wherewith you had for many years before provoked the eyes of his glory. And oh that ye had truly repented of them even at this day! but alas, the excesse and riot of many of you with other crimes do still testifie against you, not as yet relinquished by them in any measure; no' nor concealed from the eyes of the world, though hatefull to your adversaries, and opprobrious to your selves: except necessity doth sometimes lay a restraint upon your power, where will is present and ready at all times.

Learn therefore I pray you, though late, for the Lords sake, for your own sakes, for the Churches sake, to be more temperate in your lives, more austere in your behaviour, more vigilant and sober in all respects then ye have hitherto been. And now since that the Almighty hath in his providence and justice *scattered you as with a whirlewinde* amongst this & other nations also, beware that ye do not publish your own shame and the confusion of your mother to them, by the lewdnesse of your example. For what is this but to justifie as much as in you lieth the proceedings of your enemies against you? and to stop the current both of divine and of humane pity towards your calamitous sufferings? But be seasonably admonished by Gods fatherly rebuke, reformed by his loving and gentle correction; And let your repentance be as remarkable as your sin, your holinesse of life as eminent as your knowledge of the truth, that *with well doing ye may put to silence the ignorance of foolish men,*

Zech. 7. 14.

1 Pet. 2. 15.

men, and not the *ignorance* only, but the *malice* also of your enemies: *Then hear the word of the Lord, ye that tremble at his word; your brethren that hated you, that cast you out for my names sake, said, Let the Lord be glorified, but he shall appear to your joy, and they shall be ashamed.* Isa. 66.5.

To the new Academicks.

I Shall not queſtion your title at this time to what ye do poſſeſſe, let your own awakened conſcience judge thereof in this world (becauſe there is no other Tribunall) and God the ſupreme Judge of all examine the matter at the laſt day. In the mean time they who have ſuffered by you ought patiently to wait for this generall Aſſize, at which all cauſes that have paſſed mans cenſure and determination in this life muſt receive an after triall and ſentence not to be revoked again. Now it may juſtly raiſe the wonder of any indifferent man not intereſted with you, nor yet a friend of the other party, to conſider what a low and vile eſteem ye have of the ejected

ejected members, by whose losse you have gained, and upon whose ruines you have raised your present flourishing fortune. Forasmuch as ye account of them no better then of the *Canaanites* and those other nations whom the Lord cast forth of old before his chosen people to plant them in their stead, your selves being (in your own eyes at least) the only true *Israel* of God in this whole nation: and thus (as I have been credibly enformed by them which are conversant with you) have ye termed them in your hasty devotions to the Almighty, yet withall more truly acknowledging, that *not for your own righteousnesse*, but for *their wickednesse* he was pleased to bring you into houses which neither ye nor any of your families built before you, and into gardens which neither you nor they planted, to possesse them as your own, and I may adde with truth, that many of you came not hither for your *learning*, as ye did not for your goodnesse (their igno-

rance in this respect; be as notorious as their guilt in other matters) Let νόθοι τῶς ἀκοαῖς for νωθροὶ
Heb. 5. 11. explained and prosecuted in that sense by a worshipfull Doctor before the learned multitude, give in publique evidence of what hath been spoken in this particular. Now as touching the former, consider I pray you, how much conceits and speeches of this nature do savour
Luk. 12. 1. with 18. 9, &c. with 16. 15. of the *leaven of the Pharisees*, the which is *hypocrisie* mixed with *pride* and *vain-glory*: whence we may perceive the nature and quality of this sin, which oft-times maketh so glorious a shew in the eyes of the world, and how odious it is in the sight of our maker. Besides,
1 Cor. 10. 12. Gal. 6. 1. *let him that standeth take heed lest he fall*, and *he that is spirituall consider himself, lest he also be tempted*. But are ye indeed altogether free from the just imputation of those crimes which you lay to the charge of
2 Chr. 28. 10. your adversaries? or *are there not with you, even with you, sins against the Lord your God?* your levity and pride of apparell (no obscure

sign

ſign nor fallible teſtimonie of your vanity and ſin) exceedeth by far that of your predeceſſors, and would better become the place which you ſo much abhorre, I mean the theatre or ſtage, then the Univerſity where ye thus flaunt it out contrary to former ſtatute and cuſtome of civill and ſober men. And here obſervable is the ſtrange impudence of the junior ſort towards their elders and betters, whom they durſt affront openly by the boldneſſe and immodeſty of their carriage, whereas in times paſt, a junior did ſcarce preſume to look ſtedfaſtly upon any that was much his ſenior in the houſe, ſo far were they from behaving themſelves contemptuouſly or unſeemingly in their preſence as now they do: an argumen, no doubt, of remiſſe, or of ill-managed government. And for this cauſe the youth (as I have been informed) were bold to ſupplicate the Parliament, that they might be exempt from the uſuall reſpect which was formerly given

to their betters in the Colledge, and ſtill required of them as too much entrenching forſooth upon their liberty. A Petition (I beleeve) of which nature the like was never before framed, and preſented to that Aſſembly. Neither can ye (for ought as I can hear) acquit your ſelves of their exceſſe, however ſecreſie be joyned with ſin, and domeſtick privacy makes the crime leſſe clamorous to the world, though perchance alike hainous before the Almighty. But for mine own part, I cannot lay this ſin to your charge, and well it is if ye are clear in your own conſcience from this beſtiall pollution of humane nature.

Ye much boaſt of your dexterity and frequency both in preaching, and unpremeditated praying (a novell rarity in that place wherewith it was not acquainted in times paſt, or elſe ſo cloſely lockt up, that few had the knowledge thereof). But granting ſome of you a primacy in the former, I ſuppoſe many of you have cauſe

to

to bluſh at the mention of the latter, remembring what miſtakes, impertinencies, tautologies, inconſequencies, to ſay no worſe, have paſſed from you in this raſh and inconſiderate motion. Although the better adviſed and wiſer ſort among you, to avoid ſuch inconveniences as theſe, are thought to preſent us with compoſed formes of prayer many times, yet ſo as they would have them taken of their Auditors for the iſſues of ſudden meditation; and indeed the phraſe and language of the ſame intimate as much, being for the moſt part more apt and elegant then that which they uſe in their popular Sermons. Wherefore one of your faction and of your ſociety heretofore, well reputed of for his learning with you unto this day, did not many years agoe privately impart his minde concerning this thing to a friend of his well known unto my ſelf (of whom alſo I received it) and that to this effect, to wit, That he had ſo many formes of prayer lying by

by him, or elſe committed to memory by the enterchangeable uſe of which (notwithſtanding the ſame for words, or but little varying upon ſome ſpeciall occaſion) he was thought by the people alwaies to pray without premeditation. How warrantable this deluſion may be with men, I cannot tell; but with God ſurely it cannot paſſe the note of hypocriſie and of vain-glory: From which the Apoſtle was ſo free, that he did forbear to ſay the truth in ſuch a caſe as this tending to his own honour, *leſt* (ſaith he) *any man ſhould think of me above that which he ſeeth me to be, or that he heareth of me.*

2 Cor. 12. 6.

But be it ſo as ye would have it, this cannot adde either to the efficacy of your prayers, or to the acceptation of your perſons in the preſence of the Almighty: albeit it is to be feared that ſome of you entertain this conceit thereof ſecretly in your hearts, for otherwiſe they would not condemn, at leaſt ſo peremptorily as they do, the

the use of set formes in other men. Neither can good and diligent preaching, advantage your souls without answerable living, though ye never so frequently and fervently cry down in the Assembly, self, and flesh, and nature, and world, with whatsoever appertaineth to their severall proprieties. I know full well that ye are good at this in the Pulpit (laying aside your affectation of new coined words, unusuall tone and gesture; the which some have in part relinquished for very shame) but in your conversation ye are as other men, especially when ye are called upon by your profession for contempt of the world in your practise and example. Witnesse this the leaders and chieftains who brought and setled you where ye now abide: For as they did displace at pleasure, all those that did not yeeld to their demands, so they wrought themselves into those places made vacant by them which were of greatest benefit and advantage, at least most opportune for their private ends.

ends of covetousnesse or ambition. And albeit this might seem a point of wisdome in them to the eyes of the world, I am sure it was not that *wisdome which descendeth from above*, and which they so much commend by their doctrine to the conscience of others, but that which is from below, even *the wisdome of this world, or of the flesh*, of which Jam.3.15. see *Jam.*3.15. And yet perchance it was a kinde of imprudence too, in respect of the common cause which they did then maintain: the which without doubt could not but suffer hereby some diminution of its former credit and repute with all indifferent men. But it is an hard matter even for the deepest dissemblers to conceal themselves, and not to put off their disguise in such concerning cases as these: and therefore having so fair and singular opportunity of advancing themselves, they accumulate places of honour and trust: so high was their opinion of their own worth, so immoderate their desire of worldly wealth

and

and greatneſſe, according to the cuſtome of their faction who are generally accounted provident ingatherers, and layers up in ſtore for the future, but niggardly diſpenſers of what they have and can well ſpare to the neceſſities of their poor brethren, whoſe mouthes ſeldome bleſſe you, becauſe their bowels are ſeldome refreſhed by you, but curſe you often becauſe of your frequent incompaſſion towards them. The Lord forgive both you and them. Yea, ſome were known to be penurious and ſordid towards themſelves and their families, and ſo cruell to their own bowels as well as to other men. Now what good works will follow you after death, according to this account, I need not ſpeak. For your laudable pains in the work of the miniſtery cannot further you in the way of ſalvation, without exemplary holineſſe of life. 1 Cor. 9. 27.

And here we may not paſſe by without juſt cenſure, thoſe men who have contrary to former oathes, entred into others right,

and

and poſſeſſed themſelves of their places, violating hereby the ſtatutes of the houſe, which they had ſworn ever to maintain. One of them eminent for place among you, though not for parts, being urged upon a certain occaſion with the ſtatute of the Colledge by another who ſought his right on this ground, and diſputed the caſe as warrantable and juſt from principles of this nature, was not aſhamed to reply in defence of the contrary part, that no oathes could binde the conſcience againſt the reformation (a ſtrange reformation that cannot be effected without the groſſe and palpable perjury either of the reformers themſelves, or of them that are to be reformed by them) For indeed the licentious manner of living in theſe times, even of the beſt, is not capable of a ſtrict conformity to Colledge-ſtatutes formerly eſtabliſhed; ſo auſtere and rigid are they, eſpecially ſome of them, and not ſuting with the long accuſtomed looſneſſe of our age. Inſomuch as it

were

were reformation enough, and (as moſt men would count) more then enough, if (Popery and ſuperſtition laid aſide) men were exacted the obedience only of thoſe ſtatutes which concern morall duty, and behaviour in common life one towards another. But notwithſtanding this mans great zeal for the reformation, time hath ſince declared to the world, that neither proteſtation, league, or covenant could ſufficiently binde him for the work againſt his preferment, profit, and eaſe. So little conſcience do they ſhew in time of triall, who moſt pretend for it in a more calm and quiet ſeaſon.

As for your Elections, I have not much to witneſſe of them, and yet ſome have feelingly complained in my hearing, that deſert, whether of learning, or of other parts, findes as cold a welcome with you (if poorly attended or clad) as ever it did in times paſt, and that preferment runs as heretofore in the corrupt channell of favour and affection, not

not in that of equity and right. But for this, happily ye may be excuſed in part, as being overſwayed by them whoſe creatures you are; who think it reaſonable, that as ye have ſerved your ſelves of their power when time was, ſo you ſhould by way of compenſation now ſerve their will, and obey their commands; and ſurely however the caſe ſtandeth, thus much they do expect and require at your hands, as might appear by ſeverall inſtances.

But enough of this: I have but one word to ſay more, and it is by way of admonition to the ingenuous and well minded among you, who have been carryed away by errour of the times (an errour diſcernible by the feweſt of men that live in them) unto thoſe practiſes, which they would loath and deteſt if they ſaw the true ſhape of them, (which is ugly and deformed) and were not deluded by falſe glaſſes, and counterfeit repreſentations of them in the diſguiſes of juſtice and honeſty;

but as yet allow, becauſe they are not conſcious to themſelves of any malice or evill intention in what they do, that they would devoutly implore the grace of the Almighty for illumination to ſee, and direction to follow thoſe things which make for their peace, leſt otherwiſe they live and die in their ſin; and what will be the ſequell thereof, they cannot be ignorant, who know the truth and terrour of God. In the mean time let them and all take heed how they manage their preſent fortune, leſt they alſo become a prey to others, as others have been made a prey to them. For it is to be feared, that your gaudy proſperity is an eye-ſore unto them, who have power over your eſtates and lives, and will finde matter enough of quarrell againſt you, if there be not a change of manners, and this wrought with diſcretion and ſpeed. Neither will this happily ſerve the turn to prevent thoſe deſignes, which (as we hear) are now on

foot

foot to alienate the Colledge-lands from publick use for the maintenance of learning to the propriety of private men, the dangerous effects whereof both to Church and State, not in this present age only, but also in the generations to come, I tremble to imagine; μὴ γένοιτο. Αμήν.

To

To the Judges, Lawyers, &c.

I Have but little to say to you, being altogether unacquainted with your profession and your wayes. For I never as yet sued any man at the Law, and was never sued by any for trespasse or wrong done unto them, wherefore experience cannot teach me what to speak of you. Nevertheless there hath been a generall complaint of the people in the land for some years past, and as lowd as it durst break forth against the iniquity and oppression of your Courts of Judicature, as if might, or favour, or money could more prevail in them then equity or law, neither is it silent unto this day. Whether your sin were according to the clamour of the people or no, I cannot tell: But of this

this I am assured, that God will require much at your hands in the last and generall day of Judgment, there being no men alive, who have more frequent and signal remembrances of their duty, or alarms of their account before the Almighty then you, besides the speciall Obligations of solemn Oaths, and common ties upon your conscience to doe the thing which is lawfull and right. Happy is it for you now, and for the State in which ye live, and much more happy will it be for you hereafter, if ye lay these things to heart, and practise as you learn and know Judgement and Truth, on which as on the the basis the Peace and safety of every Common-wealth doe rest, and thrust aside, war, calamity and ruine doe ensue without remedy.

Your proceedings are many times intricate and dark, not to be traced by popular and ordinary sent. There be many windings and turnings in the Law, which few can finde out, mazes and almost in-

inexplicable labyrinths to those who are not guided by your clew. But still remember, who standeth in the midst of you, even a God that seeth in darkneſſe, to whom the darkneſſe and light are both alike, ſecret and hidden things are open and manifeſt, *Neither is there any creature that is not manifeſt in his ſight: but all things are naked and opened unto the eyes of him with whom they have to doe.* Heb. 4. 13. Let therefore the eighty ſecond Pſalm be your mirror, wherein to behold what you are, what ye ſhould be, if amiſſe, and not upright according to the minde and will of God. And not hear only, but obey alſo his commands in the Miniſtry of the Word. A time there was, when the ſober admonition and milder reproof of the Preacher would not goe down with ſome of you; but were diſtaſted by your corrupt palates. And therefore a Miniſter was warned of his Diocesan, being then to preach before the Judges, not to touch upon this ſtring, it liked them

not forſooth to hear that which did pertain to their office and duty, or rather did tacitly check their omiſſion and tranſgreſſion thereof ſo often repeated in their eares. Who were moſt faulty in this particular, the Judges that did refuſe to be admoniſhed, the Biſhop who adviſed the Miniſter to gratifie them in their deſire, or the Miniſter if he did obey the will of his ſuperiour in this thing, let God judge. But I preſume it was not after this manner every where, nor with all perſons, neither did it (as I ſuppoſe) continue thus long. And God forbid this uſefull and neceſſary liberty ſhould be diminiſhed or reſtrained in any part thereof. For can men too often hear of that, which they are to doe at all times? and which is of everlaſting concernment to them? *Bee inſtructed therefore ye Judges of the earth, ſerve the Lord with fear, and rejoice with trembling.* Now *theſe are the things that ye ſhall doe, ſpeak ye every man the truth to his neighbour, execute*

Pſal. 2. 10, 11.

Zech. 8. 16. 17.

the

the judgement of Truth and Peace in your gates. And let none of you imagine evill in your hearts against his neighbour, and love no false Oath, for all these are things that I hate, saith the Lord.

To the City of London.

I Am to ſpeak now to a very great body of people, yea the greateſt in this Nation, conſidering the narrow compaſſe of your abode; and would to God I were able to ſpeak unto you all at once, by the vocal ſound of my mouth, that I might the better teſtifie the inward affection of my minde towards you, and not be conſtrained to beſpeak you ſeverally by the whiſpering language of my pen. But what voice can be ſufficient for the audience of ſo vaſt a multitude? wherefore accept my reproof and counſel as it is tendred unto thee. Thou art the largeſt City in this Iſland for the extent of bounds, the faireſt for magnificence of ſtructure, more populous, rich and mighty by far, then

then any of thy other ſiſters: But according to the uſuall and unhappy fate of great Cities, and famous Empories; thou haſt not more abounded with people then with ſins. And thy ſins have not been more pernicious to thy ſelf, then hurtfull to this whole Nation by exemplary contagion, much like thy plagues in former times. For thy pride, deceit, hypocriſie, faction, and other ſpirituall maladies have breathed forth that poiſon from thee, the which hath tranſuſed it ſelf through the politick Body, leaving no part thereof free from infection and ſickneſſe; thy hereſies and ſchiſms have corrupted and divided, or rather torn in pieces this Church which was once pure in Doctrine, ſound in the Faith, entire in it ſelf, and at peace with all her neighbours. Thou wert *the beginning of the ſin to the daughter of Zion; for the tranſgreſſions of Iſrael*, (England) *were found in thee*, as it is ſaid of *Iachiſh*: for how lofty is thy pride notwithſtanding all thy ſufferings unto this pre- Micah 1. 13.

Isa. 9. 9, 10. sent Day? yea the *pride and stoutnesse of thy heart* hath been like that of *Ephraim*, and the inhabitant of *Samaria*; encreasing in thine affliction, and arising yet higher from thy fall, forasmuch as thy vain but costly garments instead of those of widowhood are still upon thee, and thy children are become more gorgeous in their apparell, and loose in their behaviour, then in preceding times; thy daughters also like those of *Sion*, are *haughty* Isa. 3. 16. *and walk with stretched forth necks, and wanton eyes, walking and mincing as they goe.* Likewise disfiguring their countenance with spots of immodesty and impudence, thereby publishing their own shame. Yea thy servants and handmaids do now challenge the Nobles of the more remote Countrey for pride of clothing and bravery of attire; if not out-strip many of them. And what will ye doe in the end thereof?

Now touching thy deceit, let the subtle contrivance of thy shops, or dark situation of them

for

for the deluſion of all eyes that behold the baits of thy profit and gain, witneſſe againſt thee and thy children, who generally a nd with one conſent *ſay concerning evill it is good, put darkneſſe for light, and bitter for ſweet,* though never perchance guilty of inverting the practiſe as the *Jews* then were, unleſſe the ſcene be altered, and in ſtead of ſelling to others, they buy of others thoſe commodities whereof they may make advantage for the future; for then as it is *Prov.* 20. 14. they ſay of every thing, *It is naught it is naught, but when they are gone their way then they boaſt,* Thus they *bend their tongues like their bow for lies;* Jer. 9. 3. or as it is v. 8. *Their tongue is an arrow ſhot out, it ſpeaketh deceit, each one ſpeaketh peaceably to his neighbour with his mouth, but in heart hee layeth his wait,* verſ. 8. *Take ye heed thereſore every one of his neighbour, and truſt ye not in any brother, for every brother will utterly ſupplant. And they will deceive every one his neighbour, and will not ſpeak the truth, they have taught their tongues to ſpeak lies, and weary* Iſa. 5. 20. Pro. 20. 14. Jer. 9. 3.

v. 4. 5. *themselves to commit iniquity.* And not content herewith themselves, they also train up others after the same manner from their tender years, who like those in Zephan. cap. 1. 9. *Zephan. cap. 1. 9. leap on the threshold, and fill their masters houses*, if not *with violence*, yet surely *with deceit*, abusing the ignorance and credulity of the simple and unexperienced in their fallacious wayes of dealing, to the sinfull advantage of those whom they serve and cannot please without iniquity.

And all this they fairly disguise with the mask of seeming sanctity, in profession, in word, in gesture, in conversation, in pretences, promises, asseverations, Oathes, every way. But more especially and solemnly is this appearance made on the Lords Day, wherein the dresse of their apparel, and the shew of their devotion are both alike: the former above their outward rank and quality, the later exceeding their inward affection. For what eager concourse then of all sorts to the Church? what

what thronging and thrusting for places and seates approximate to the Preacher? what earnest attention to the Sermon? what demure carriage all the while is seen in the Assembly? how many diligent notaries are present to receive, whatsoever droppeth from the Ministers lips? what sighing may you hear oftentimes, and groaning of the Auditours? what expressions may we behold almost in every countenance of sorrow and remorse? what elevation of the eyes to heaven? And yet alas how soone is all this vanished and forgotten? For after one nights sleep (notwithstanding repetition in private houses of what was publiquely delivered in the Church, and other acts of duty proper for the season there performed by them) they return with all greedinesse to their wonted courses of unjust dealing and unlawfull gaine, by lying, falshood, perjury, deceit, equivocations, mentall reservations, meerly Jesuiticall, and almost to as bad a purpose, though

not upon ſo great neceſſity. Thus like the Gallant they ſeem at the Church porch to bid Religion ſtay there for them untill they come thither again, as often as they depart from the houſe of God, or at the moſt retain but a weak and faint reliſh thereof untill the day be over paſt: ſo little doe they practiſe of what they learn in their life, all the week after, as if the whole buſineſs of Chriſtianity did conſiſt in nothing elſe then in hearing, or talking of what we ought to doe, and not in obedience of the Truth.

But they will be ready to ſay, we have private and conſtant devotions at home, as well as thoſe we uſe in the Lords houſe, and therefore all our Religion doth not reſt on publique duty.

I anſwer, That which they alleadge in their own defence doth make the more againſt them, for what is this your daily exerciſe of devotion, but an hypocriticall profanation of holy duties, when you uſe it for a pretence onely of Religion, for a ſhew of piety, or

rather

rather for a veil of iniquity. Surely ſuch feigned holineſſeas this is as diſtaſtfull to the Almighty, as open profaneneſſe: And indeed no ſervice of God can profit us, or ſtand us in the leaſt ſtead, without juſtice and mercy towards man, as appeareth from *Prov.* 15. 8. *Iſa.* 1. 15. and from many places more of holy writ, which plainly tell us that where innocence and integrity are wanting in the Perſon, there can be no acceptance of the Action before God, whatſoever it be for the naure and quality thereof. In a word, the ſubſtance of our Chriſtian Profeſſion conſiſteth in obeying the practicall precepts of the Goſpell from *faith unfeigned*, And this to obey is much better then any ſacrifice and oblation of prayer or praiſe we can offer to the Divine Majeſty. Mat. 23. 14. 2 Tim. 1. 5.

Now concerning the faction of thy children, proceding from thy pride and aboundance of all things, to which ſome impute the common ſufferings of thy Nation, it is ſtrange to conſider by what ſlender

der wiers and ſubtill motions it hath been conveyed through thy whole corporation; and though it be more then probable that worldly intereſt is moſt predominant in the ſeverall oppoſite parties, yet every one is taught to open his mouth wide for the cauſe and truth of God, and none more then they who moſt blaſpheme his name by their impure doctrines, which they commend to the world for thoſe of Chriſt Jeſus, though as contrary to what he ſpake as darkneſſe is to light. And becauſe theſe are the fruits of faction and ſchiſm ſometimes, (as it is now apparent with us) as well as the cauſes thereof at other times, I wiſh men all to remember how deep and ſad their accounts will one day be, who have any wayes procured theſe dangerous maladies to the State and Church, or fomented the ſame by word or deed. For wee plainly ſee to what condition both are reduced at this preſent, and every man maybe ſo far a Prophet as to foretel yet greater calamities like

to

to come upon us, except the Almighty doth wonderfully appeare for us, and that speedily; but I forbear, neither shall I stirre the coals of their lusts, nor strike the drunkards cup in indignation out of his hand; nor rowse thy delicate Dames from their bed of pleasure and sloth, whose life is nothing else but sleep and lust, and putting on of apparell not becoming women professing godlinesse and costly fare with ease and sport, according to the severall varieties of them all. Nor shall I labour to dissolve the Adamantine hearts of thy creditours into humane pity towards their poore obnoxious debters. For have not these been the frequent and faithfull endeavours of thy learned and pious Ministers from time to time for many years together? But *their habitation was in the midst of deceit, through deceit they refused to know the Lord*; yea *thy children refused to hearken, and pulled away the shoulder, and stopped their ears that they should not hear*; Or were like those of whom the Lord complaineth

1 Pet. 3. 3. with 1 Tim. 2. 10.

Jer. 9. 6.

Zech. 7. 11.

plaineth, and deſcribeth to the Prophet *Ezekiel*, chap. 33. 31, 32. who *with their mouth ſhewed much love*, (to the Prophet, and to his meſſage) but *their heart* (in the mean while) *went after their covetouſneſſe*, to whom he was *as a very lovely ſong, of one that hath a pleaſant voice and can play well on an inſtrument: for they heard his words, but they did them not.* In like manner thy ſons and daughters were onely hearers of the Evangelicall word, but left the doing thereof to others, who were better affected with the ſame then they, contenting themſelves with this empty ſhadow of godlines, that they were continually preſent to the outward Ordinance of the word, & did countenance or favour the meſſengers thereof; where-
Ier. 9. 7. fore hath the Lord of hoſts *melted them and tryed them, for how ſhould he otherwiſe doe for the daughters of his people?* And oh that thy children had been admoniſhed and reformed by the corrections of their
Iſa. 59. heavenly Father! But alas! their *tranſgreſſions are multiplyed before the*

Lord

Lord, and their ſins teſtifie againſt them, for their tranſgreſſions are with them, and as for their iniquities they know them, In tranſgreſſing and lying againſt the Lord, and departing away from their God, ſpeaking oppreſſion and revolt, conceiving and uttering from the heart words of falſehood. And judgement is turned away backward, and juſtice ſtandeth a far off, for truth is fallen in the ſtreet, and equity cannot enter, yea truth faileth, and he that departeth from evill maketh himſelfe a prey, (or *is accounted mad*) yea, *they proceed from evill to evill, and they know not me ſaith, the Lord.* Shall he not therefore viſit for theſe things? and though he defer his wrath for a ſeaſon, expecting with patience their repentance and converſion unto him, will it not break forth at the laſt, to conſume his adverſaries as in a moment? For *while they be folded together as thorns,* Nah. 1. 10. *and while they are drunken as drunkards they ſhall be devoured as ſtubble fully dry.* Thou haſt occaſioned and ſeen with mercileſſe hearts and eyes, the grievous ſufferings of thy countrey, and ſhalt thou goe altogether

together unpuniſhed? is thy ſinne leſſe, yea is it not much more then theirs? have not thy lampes ſhined forth moſt gloriouſly to thy ſelfe and others when they have ſate in darkneſſe? And yet thou haſt *loved darkneſſe rather then light, becauſe thy works were evill.* For thou doſt repreſent unto us the wickedneſſe of the whole Nation, contracted indeed into a leſſer volume, but more poliſhed and refined by the art of thine iniquity, overlayed with the faire gilt of hypocriſy, but underneath more foule and ugly then that of the people, both in the ſight of God, and of thoſe who know his wayes aright. Thus deceit is with thee more elegant and ſmooth in expreſſion, but more dangerous and dark in the myſtery, then it is with thoſe of the Countrey. In like manner other ſins goe more fine and trim in their dreſſe here then in the rurall Townes or inferiour Cities, but the skin underneath is much blacker, and the ſhape more deformed then it is with them: Only impu-

impudence is more daring in thy children then in any of the Nation, who generally are as yet uncapable of that immodesty, which is every where common with thee: And may they never learn more of that from thee, of which perchance they have too much already.

Now as thou hast in thee the sins of those ample and glorious Cities which the Lord destroyed in times past for their wickedness, but are still set forth for example of his Divine justice to us that are alive this day, as well as to them that have gone before us, and to all generations to come: so fear and expect their judgements, and the more because his mercies of all sorts have been greater towards thee then them, and thy warnings also of approaching vengeance more frequent & signal, then theirs; and yet behold *their memorial is perished with them*. But the Lord shall endure for ever, the same in justice as in mercy to all men, throughout all ages. Take heed Psal. 9. 6.

therefore

Nah. 1. 8,9. therefore leſt *with an overflowing flood he make an utter end of the place thereof, ſo that affliction riſe not up the ſecond time,* Security is the daughter of ſin, but the mother of danger. Prov. 16. 18. *Pride goeth before deſtruction, and a haughty ſpirit before a fall.* Thou maieſt happily (as thy elder ſiſters did before thee) dream of perpetuity, when deſolation is at hand: But oh remember that there is no ſtability with iniquity, no ſafety in ſin, no peace to the wicked. *Babylon,* thou knoweſt, that was heretofore *given to pleaſures* as thou art now, *dwelled careleſly* as thou doſt, *ſaid in her heart,* as thou perchance Isa. 47. 8,9. ſpeakeſt to thy ſelf, at this time, *I am and none elſe beſides me, I ſhall not ſit as a widow, neither ſhall I know the loſſe of children; But theſe two things came to her,* as the Prophet foretold, *in a moment in one day, the loſſe of children and widow-hood,* and both in *their perfection, for the multitude of her Sorcerers, and for the great abundance* v. 13, 14. *of her enchantments.* Her *Aſtrologers, Star-gazers, and monthly prognoſticators,* could not ſtand up and ſave her from

from those things that were to come upon her, but became *as stubble* themselves for the power of the flame: neither shall thine be able to deliver thee, nor their own souls by all their wisdome and knowledge from the evill which the Lord hath determined against thee, vers. 13, 14. Wherefore *O Jerusalem*, (London) *wash thine heart from wickednesse, that thou mayest be saved: how long shall thy vain thoughts lodge within thee?* There is but one way left of escape for thee, The Lord shew it thee, and direct thy steps therein, for his sake, who is *the way, the truth, and the life.* To whom with the Father, and with the blessed Spirit, be ascribed all honour, glory, might, majesty and dominion now and for evermore. *Amen.* Joh. 14. 6.

To

To the seduced of this nation, and to as many as have separated themselves from the Communion of our Church.

WEre I now to addresse my speech to an humble though deceived people, I might the better hope to prevail with them: but I am to deal with men who generally are proud as well as ignorant, and have added to errour in judgement, obstinacy of will, and a strong presumption of truth; arrogating to themselves immediate assistance and infallible direction from the divine Spirit in what they maintain for the undoubted

undoubted Goſpell of Chriſt Jeſus. And who can ſhake this your confidence? Nevertheleſſe I ſhall endevour as powerfully as I can, to convince you of your ſelf-deceit and falſhood, and perſwade you to another, but ſounder mind, leaving the ſucceſſe to him, with whom all things are poſſible and eaſie to be done: Firſt then let me enquire of you, why ye did ſo long adhere unto this Church in times paſt, and why ye are ſo ſoon removed from it as in a moment? What is the cauſe of your former communion with us, and your ſudden departure from us? Surely the firſt muſt needs argue great weakneſſe of judgement, and want of conſideration in you; and how ye can defend the laſt from the juſt imputation of unſtableneſſe in religion and levity of mind, is more then I can learn you. If your new pretended Paſtours, and (as you deem them) extraordinary Teachers in reſpect of their calling, deliver you the ſame truths which ye received or might have

have received from the old, why are they better accepted with you now then heretofore? or why are they better taken at the hands of the former then of the latter? Is it for the grace and manner of delivery, or for their persons who commend the same unto you? If either, or both of these be the cause of this change; do ye not
2 Cor. 10. 7. *look on things after the outward appearance,* and not *judge righteous judgement*
Joh. 7. 24. ? You will say perchance, that the power of the Almighty doth manifest it self unto them, because though ignorant and unlearned men they pray and preach with the same facility or with more dexterity sometimes then men of learning and parts; But can ye shew us that God did ever work a needlesse miracle, either in revealing his truth, or witnessing it to the world? Hath any man spake with tongues, or done mighty signs and wonders by the power of the Spirit of God, since the Gospel was preached to all * nations? If ye know such a one produce

* See 1 Cor. 14. 12.

him

him without delay, that we may ſee alſo and beleeve him with you. But this is not likely to come to paſſe, however (as I am informed) ſome have gone about, though in vain, to perſwade us the truth of things as incredible as theſe to juſtifie their cauſe.

Beſides this, who will take you to be competent judges of thoſe gifts in other men, whereof ye have ſo ſmall a portion your ſelves, or perchance no ſhare at all? Laſtly, the means of knowledge in this nation, have been ſo plentifull and common every where for many years together (Bleſſed be the Lord for this his unſpeakable gift) partly by the teaching, and partly by the writing of the learned, that it is an eaſie matter now for men of good naturall parts with ordinary induſtry uſed in hearing and obſerving what is taught them by mouth, or in reading what is publiſhed from the preſſe, to gaine enough whereby to ſet themſelves forth with credit and repute of knowledge for a time in the my-

ſtery

ſtery of preaching (eſpecially, if confident and bold above meaſure) amongſt the ignorant and vulgar ſort, of which note ye are; and to delude your ſimplicity, while they *boaſt of things without their meaſure*, that is, of other mens labours,
2 Cor. 10, 16. or in another mans *rule* and *line of things made ready to their hand*, repeat unto you in one place, thoſe Sermons which they have heard before in another from men called to the work; yet ſo that you muſt take them to be theirs, and as the ſudden iſſues of their invention, not ſecond accounts of their memory, which they have immediately received from the Lord, and
Ibid. not from man. But, *he that glorieth, let him glory in the Lord.*

Again, if they commend unto you contrary doctrines to thoſe that ye formerly received, or new and ſtrange of which ye have not heard in times paſt, be wary and well adviſed how you entertain them, leſt they feed you with *chaffe* in ſtead of *wheat*, give you a *ſtone* for *bread*, or a *ſerpent* in ſtead of

of a *fish*, or present you with a draught of deadly poison while they promise you a cup of pure wine. To this end take heed I pray you of their spirituall flattery, whereby they secretly insinuate into your mindes an high, but groundlesse and false conceit of knowledge and Saintship; not only above, but also with exclusion of other men, not agreeing with you in opinion or faction from these supposed priviledges. For besides that this pride of spirit doth lay you open to their slie and dangerous insinuations of heresie, and every false doctrine whereby they do impose upon your faith, it is an abomination in the sight of the Almighty, as appeareth from *Luk.* 18. 9, &c. And surely it is almost beyond all belief how far this tympany of spiritual pride hath swoln in many of you: or that they have imagined themselves to be in a state of perfection above divine ordinances, namely, prayer, preaching, Sacraments, and if there be any other act of duty pertaining

Luk. 19. 9, &c.

pertaining to the worſhip of God, notwithſtanding the Apoſtles and Jeſus Chriſt himſelf, doe every where commend and command the uſe of theſe to the Church, not by their precept only, but by their example alſo; for how often doe we finde it teſtified of the Lord by thoſe who were from the beginning *eye-witneſſes* and *Miniſters of the word*, as the Evangeliſt ſpeaketh, Luk. 1. that he *prayed to the Father* when he lived on the earth? See eſpecially, *Luk.* 6. 12. & 22. 42. with 44. Is not this then unheard of, and more then Phariſaical pride in you? For, *the Diſciple is not above his Maſter, nor the ſervant above his Lord. It is enough for the Diſciple that he be as his Maſter, and the Servant as his Lord.* Not unlike this is your aſſuming to your ſelves the honourable and glorious title of *Saints*, and yet refuſing to own the Apoſtles by this name, as if their Saintſhip were queſtionable, yours certain and without all doubt: neither can the Popiſh cuſtome any waies plead for, or excuſe

Luk. 1.

Mat. 10. 24, 25.

excuſe this diſuſe; for, that they were Saints as well as you, ye durſt not deny, why then ye may not call them *Saints*, you have nothing to affirm; eſpecially conſidering that the holy Ghoſt doth beſtow the honour of this appellation upon them, and not upon them only, but upon their diſciples alſo, far inferiour to them in grace and holineſſe. See Eph. 3. 5. with 1. 1. & 2 Cor. 1. 1.

And now conſider with me I pray you, the perilous conſequence of your ſchiſme or ſeparation from the Church, to the renouncing of the miniſtry and baptiſme which ye received firſt from it. For if our Church be indeed a true Church, what have ye done Jeſſe in thus deſerting it, then renounced Jeſus Chriſt himſelf? as appeareth from 1 *Theſſ.* 1. 1. where we plainly ſee the ground and foundation of every true Church: and likewiſe from *Luk.* 10. 16. where we perceive the firſt originall of miniſteriall power in the Church, and how far the contempt thereof reacheth, even unto God himſelf.

There can be no ſalvation then out of the true Church, this alone
2 Pet. 3. 20, 21. like *Noahs Arke* doth preſerve us by *Baptiſme* from the *deluge* of divine wrath; or like the *Ship*, *Act.* 27.
Act. 27. 31. in which we *muſt abide* at any hand, or *cannot elſe be ſaved*. In like manner none can publickly teach, none can baptize without commiſſion and authority from Chriſt the head of the Church, as is manifeſt from *Mat.* 28. 18, 19, 20. where we may evidently diſcern that the Apoſtles authority to teach and baptize, verſ. 19, 20. is immediately derived from the ſupreme power of Chriſt which the Father gave him by vertue of his office, verſ. 18. Wherefore no man can teach with profit as a Miniſter, no man can baptize but a Miniſter in the Church of God, who hath by the Apoſtles and their ſucceſſours received this power of the Lord Jeſus, who did not preach himſelf
Joh. 20. 21. before he was ſent, and but for that he was ſent.

You ſee then clearly how much you hazard your moſt precious ſouls

ſouls in forſaking our Church, if it be a true Church; and in caſe it be a falſe one, ye have neither judgement to diſcern, nor reaſon to prove that it is ſo either for your own, or other mens ſatisfaction in this point; and (as I do beleeve) no man living upon the face of the whole earth. And indeed to ſay the truth, your ignorance and want of due inſtruction at the firſt, was the true and main cauſe of your ſeduction and ſchiſme: for who have more fallen off from fellowſhip with us, then thoſe that were never yet acquainted with the principles of our faith, and grounds of the doctrine which we profeſſe? And though ye pretend indeed, that the Antichriſtian calling, falſe teaching, and ſcandalous living of our Miniſters, gave you juſt cauſe of ſeparating from us; the former upon examination would prove loud and lewd ſlanders of ignorance, or of malice; and as for the latter, it cannot excuſe you in this matter before God, as appeareth

from a like caſe, *Mat.* 23. 2, 3. Where-
fore God hath ſuffered that curſe,
2 *Tim.* 3. 13. to light upon many of
2 Tim. 3. 13. your ſeducers, and alſo upon you
Chap. 2. 16. who are deceived by them, in whom
their *word* doth *eat as doth a canker.*
For who hath yet given in a full
catalogue of all your errours and
hereſies? So many and manifold
are they, and yet encreaſing more
and more every day, whereby the
truth of God is almoſt denied in
each part and article thereof, the au-
thority of the Apoſtles, queſtioned
by ſome vilified and derided of o-
thers, as I may be bold to ſpeak up-
on mine own knowledge. For I wel
remember, that a certain woman
of your faction, in diſcourſe at
the table with my ſelf and others
maintaining a point of doctrine
not agreeable to the Analogie of
faith, and being urged to the
contrary by us with the words of
Chriſt and of his Apoſtle St. *Peter*:
replyed, that ſhe did regard what
Chriſt ſpake, but as for that
which *Peter* ſaid, ſhe gave no more
heed to it, and cared no more for

it, then if it had been ſpoken by ſome other man.

As for the Apoſtaſie of ſome, it is ſo great and generall, that they ſeem wholly to degenerate from the profeſſion of Chriſt Jeſus or to Atheiſme and utter unbelief of the truth. For who can excuſe them that are termed Ranters from this dreadfull imputation, that ſhall recount the damnable tenents, which they maintain, and practiſes wherein they glory; the which to mention or expreſſe were to defile the paper whereon I write? ſurely theſe (if any now) are the men whom *God hath given over to a reprobate minde, to do thoſe things which are not convenient*: Wherefore ye that are more ſober minded then your fellowes, and not ſo much forſaken of divine grace as they, be admoniſhed by their follies to relinquiſh that profane ſociety to which you have adjoyned your ſelves through the deceitfulneſſe of errour and ſin under the colour of truth and holineſſe, the new but falſe lights which Rom. 1. 28.

these ill guides hold forth unto you, lest as ye do partake in their abominations, so ye partake with them also of the judgements and punishments which they have de-

2 Cor. 6. 15. served. *For what concord hath Christ with Belial?* Wherefore *come out from*

Vers 17, 18. *among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.* Now *consider what I say, and the Lord give you understanding in all things.*

2 Tim. 2. 25, 26. As for the rest who *oppose themselves, God give them also repentance to the acknowledging of the truth, and that they may recover themselves* (awake) *out of the snare of the devill, who are taken captive* (alive) *by him at his will,* Amen.

To

To the whole Body of this Nation.

HE that doth but indifferently obſerve the manner and courſe of your lives (O ye ſinfull Engliſh people) ſhall generally finde you to be ſuch as walk quite contrary to the light and truth of the Goſpell, which ye do profeſſe and have vowed to maintain. For firſt ye are either openly profane in your converſation, not only abſtaining but abhorring from the appearance of that which is good, or put on the rough garment of ſeeming ſanctity and auſterity of life, to deceive the credulous part of the world by this diſguiſe of hypocriſie in a good opinion of you: the better to accompliſh your ambitious or covetous ends. And therefore to ſwear raſhly

without adviſe or cauſe is as common with many as their ordinary ſpeech. The neglect and contempt of Gods worſhip both publick and private, with the Miniſters thereof more notorious then ever, as may appear by the following inſtance. For the vulgar country people make it no matter of conſcience on the Lords day to abſent themſelves from the congregation as often as they liſt, upon the leaſt, and without any juſt pretence whatſoever, and come thither *pas a pas*, like their oxe, ſlowly and tardily at the beſt, although they will be ſure to be at their markets in due ſeaſon, and therefore haſten to them with nimble pace and meaſure; yea, like men affrighted ſometimes or purſued by their enemies, with like motion doe they precipitate themſelves or tumultuouſly depart out of the Church aſſoon, and frequently before the Miniſters bleſſing: And during their preſence at the Aſſembly, good God, what drowſineſſe, want of attention, ſporting, ſmiling,

ling, wandring of the eyes after every perſon that entreth in, gazing upon the habit and countenance of thoſe that are preſent with themſelves, and other irreverent geſtures may we perceive in the auditory? As for thoſe who by their coming, anticipate the time of divine ſervice, or tarry after it in or near the place thereof: they wholly minde their worldly buſineſſe, diſcourſing of their land, cattell, corn, bargains of the ſeaſon, weather, and ſuch like, to omit worſe matters, though theſe be bad enough, ſo little do they remember or regard for what end they came to the Church, what they heard there, and to whom they muſt one day give an account for both. And in this particular as well as in many other, the moſt profeſſed enemies of our Religion, the *Turks* will condemn you at the laſt day, who at their common devotions, count it no ſmall treſpaſſe againſt the Majeſty and honour of God, ſo much as to ſcratch the head, or to uſe any other

other indecent or impertinent geſture, imagining their prayers by this means to become ineffectuall and fruitleſſe for them before the throne of the Almighty, as one long converſant among them hath obſerved. And for this cauſe they will uſually tranſgreſſe the bounds of a ſabbath daies journey in travelling to ſome other remote Church, there to ſerve God as they pretend upon any worldly occaſions, or concerning profane buſineſſe of commerce and ſuch like, when they will ſcarce make a ſtep out of their houſes to their own congregation, though the place or Church be never ſo neer unto them, unleſſe perchance they have an errand to do there of the ſame nature with the former. Thus God is ſerved in pretence, but the world in truth, or in deed; or indeed the Devill, who ſetteth them a work, though upon their own buſineſſe.

Busbeq.

Now what groſſe ignorance doth every where blinde the eyes of this people? For many, notwith-

withſtanding they have been ſo long accuſtomed to the hearing of Sermons, and can yeeld you an orall confeſſion of their faith, underſtanding no more what they ſay; though in their mother tongue, then their forefathers did, of that which they were taught by their Prieſts, to repeat in a ſtrange and unknown language; neither can they diſtinguiſh between a *precept* and a *prayer*, but uſually confound both as one in their oriſons and private devotions. Hence it is that they ſcarce look higher then to the common providence of God in all their waies, giving them ſeaſonable weather, and fruitfull ſeaſons, with other common bleſſings of life, or withholding theſe from them, when he is diſpleaſed with them for their ſins. In the mean time they are altogether ſenſleſſe of his ſaving grace in Chriſt Jeſus: and as they feel not the want, ſo it is to be feared that they never obtain the benefit thereof. And indeed they wilfully cloſe their eyes againſt the

the light, either grosely neglecting, or obstinately refusing to know more then they do, at least so much as they ought. For they neither respect nor make use of a minister for his gifts, whereby he is able to instruct them, nor consider the necessity and unspeakable benefit of his office in order to a better being then this present life, but if he be a man given to hospitality, no exacter of his tithes, easie and willing to be deceived in matter of contract and right, they more regard him for this bounty, and facility of manners, then for all the good he can do them in reference to their precious souls, like those of whom we read, *Joh. 6. 26.* that *followed Christ for his meat*, not for his *miracles and doctrine*. And therefore men of the other temper have been very evilly entreated by them in these obnoxious and dangerous times.

In like manner the Bible is laid aside by the ruder sort, as well in respect of domestick use as of publick practise, and where it is received

ceived into their houſes, and read at certain ſeaſons, it is a ſhame to ſee how ſlovenly it is toſſed up and down, and ſoyled by thoſe places where it is careleſly thrown as if it were ſome baſe utenſil of the kitchin, or of ſome other room belonging to the houſe, not a pearl of that price whereat every ſober Chriſtian doth eſteem it, or at leaſt ought to do. And I would to God this were not a generall fault throughout the Nation, and the Index of a greater; I mean the inward ſlighting of that word which we outwardly thus vilifie and diſgrace: for although I ſhould be loth to perſwade others, or allow in them a ſuperſtitious reveverence towards the Book; ſuch as the Turks uſe towards their Alcoran (who count it an horrible crime for any man, though unwittingly, to ſit upon it, and puniſh the ſame with death in a Chriſtian:) yet I cannot but minde you of that which is comely and agreeable to the nature of the thing, without which we muſt needs bewray

Busbiq. Ep. 1.

a kinde of irreligion or contempt of that which is holy, and give occasion of scandall to those who are of different profession from us: wherefore it is storied of *Edward* the sixth, that godly young Prince and first reformer of this Church, that being upon some occasion to look out at a window in a house where he was, and having a Bible brought to him to stand thereon for his better conveniency of sight, he utterly refused to make use thereof for this purpose, but devoutly kissing it, in the presence of them that stood by, he laid it down on the place again: a truly royall example of piety, by which he shewed how great happinesse the world might have expected from his future government, if God had not then judged him too good for an earthly, and counted him worthy to receive an heavenly kingdome.

Now concerning your demeanure towards the Ministers of the Lord Christ, it may very well seeme

very incredible to all men of other professions in the world, to whom ye give place for love and honour, usually given to such as serve them in holy things, that I may not say far outstrip and goe beyond any of them in malice and mischief towards your spirituall Guides, especially of late years since you have had more free and safe opportunity of shewing your disaffection to them, or spleen against them, then in preceding times. It hath ever been your practise received from your forefathers to remove (as much as in you lay) the ancient Land-mark, and to entrench upon the bounds and the inheritance of the Clergy; and this ye have done by concealment of known rights belonging to the Ministry by pretended, but false prescription and custome against both humane and Divine Law, by Defalcation of Tithes, unjust payment or detention of them, evasions, collusions, and by other wayes as bad as these. But now ye desire a release of this debt, or non-payment thereof,

thereof, ſome (as they make ſhew) for conſcience ſake, becauſe it is in their account part of the Leviticall Law, or of the old Jewiſh bondage from which they are wholly exempt by Chriſt Jeſus, others for no other end either in ſhew or in truth, then to ſpare this coſt of Religion, and to lay the gaine to their own private treaſures. And ſurely we have cauſe to beleive that if the common Countrey people might be freed from this ungrateſull penſion, or might Tithes (as they ſpeak) be laid aſleep, they would not much care, if the Miniſtry alſo ſlept with the ſame; for as they count the one an extream burden to their purſes, and therefore never yet paid Tithes with a willing minde: ſo they feel the other a burden to their conſcience, from which they would be delivered, did not a ſuperiour fear limit and reſtrain them in this impious deſire and ungodly will; For they cannot endure to ſee a Miniſter thrive by their labour, though pining with his owne,

and

and for their ſakes in the Lords harveſt.

As for the other ſort, whoſe conſcience (as they profeſſe) will not permit them to be Tithers according to the Law by which we are governed, for fear of ſubjecting themſelves to a Ceremoniall rite or duty now abrogated by the Goſpel, it is ſtrange to conſider, both how vain their fear is in this caſe, becauſe this burden is not impoſed on them by virtue of the Moſaicall Law, but by the civill Power for the maintenance of the Goſpel; neither can it be proved, that it is a part of that ſhadow, whereof Chriſt is the Body; and alſo how falſe their pretence is of Chriſtian tenderneſſe in this buſineſſe, becauſe the ſame perſons who alleadge againſt the Miniſters that they receive of the people, that portion which was properly due to the Leviticall Prieſthood, doe at the ſame time complaine that they pay more now to the Miniſter under the Goſpell, then the Jewes did to the Prieſt under the

the Law, namely, a fifth for their tenth part; which if true, the rate is much different now from what it was then, and they do apparently pluck down with one hand, what they built up with the other. But the truth is, that which ye both driveat, and all the people of this once flouriſhing Iſland together with them, is how ye may ſerve the Lord at the eaſieſt hand. A cheap religion, by which ye may ſave moſt, and thrive beſt for the world, wherein leaſt trouble and moſt gain, doth alone ſuit with your carnall diſpoſitions and earthly mindes, although (as one well ſaid) he that thinketh to ſave any thing by his Religion but his ſoule, will prove a loſer in the end. And yet we have known a man in our times below the rank and quality of a Gentleman, who year by year preſented to his Miniſter a free will offering of that value, which heretofore would have been accounted a liberall ſtipend for a ſerving Curate, and doth now paſſe for a tolerable ſalary in Gentlemens houſes

houſes for a Domeſtick Chaplain, eſpecially where the Patron is a man of the novel profeſſion. Of a far different and worſe mind was that witleſſe and graceleſſe Juſtice (if I miſtake not) of the County of *Buckingham*, who was not aſhamed to ſay openly at the meeting of his fellow Commiſſioners, that he valued the labour of a Miniſter no more then he did two dayes work of a day-labouring man. But happily there be many more of the ſame minde with this young novice, although they have more diſcretion then to utter it thus freely as he did; as for the other I muſt confeſſe, I have not as yet found a companion for him, and know not where to ſeek one. And now I ſhall take a further view of your wicked practiſes againſt thoſe who have faithfully ſerved you in the Goſpel of Chriſt Jeſus.

The time was when your Progenitors made a lamentable complaint (as they term it) by way of ſupplication to the High Court of Parliament for a learned Miniſtry, A Petition, 1585.

and

and withall requested that the full maintenance of Tithes, might be again restored to the Church, with what intention, God knoweth to whom I leave it. But the time is come in which you their unhappy posterity delight more in unlearned then in learned Ministers, and many of you have made humble addresses to the present power, that ye might be freed from the decimal charge as too grievous for you to bear, and more then the necessities of the Pastour, or (as you imagine perchance) the dignity of his calling doth require. And however the rest were close or silent in the matter, it is justly suspected by some, that it was not so much the love of the Ministry, as fear lest they should be only poasted off to more rigorous exacters of this payment, not eased of the burden which deterred them from joining with then former in the same request. But this happily may seem rather a matter of covetousness for your selves, the of malice against your Ministers, or indeed a pernicious effect of both; your other proceedings lowdly

lowdly publiſh and proclaim to the world the malice and bitterneſs of your ſpirits againſt them. For with what eagerneſſe of minde and earneſt endeavour have ye proſecuted the ejection of many a worthy labourer in Gods harveſt out of his lawfull poſſeſſion? And by how ſlight means have ye ſet on foot, yea and accompliſhed alſo your miſchievous deſignes? ſometimes by ſlender and uncertain informations brought againſt them, otherwhile by trivolous accuſations, and ſometime again by falſe imputations of malignancy, popery, ſuperſtition, and of ſuch like crimes, laid to their charge, from which they were altogether free, not without the ſubornation of falſe witneſſes ſometimes to atteſt the ſame. And in caſe new matters of ſcandall were wanting, whereby to make them odious to the ruling Power, thoſe which time had almoſt buried in oblivion, were revived again by you to the infamy and damage of your Paſtors, as if they were not men compaſſed about with infirmity, as well as others

others, or your selves free from all iniquity, not needing the mercy of him who is the common Redeemer of you both, and though ye need it, how can ye with confidence expect it, if that be true as ye
Jam. 2. 13. finde, *Jam.* 2. 13. *For he shall have judgment without mercy, that hath shewed no mercy?* For neither your *words* nor *deeds* have been such toward them as doe become men that shall be
Vers. 12. *judged by the law of Liberty*, because ye have used rigour and extremity in them both, not advising in the least measure with the Law of Christ: For otherwise ye would not have aggravated after this manner every small matter which might any wayes tend to their prejudice, but rather have passed by such as these, and either concealed the greatest where there was hope of repentance and amendment, or followed the same with all meekness and moderation considering the persons whom ye did pursue, and the sad calamities which were likely to befall them and their families, if judgement should proceed against them.

And

And surely it is strange that the painfull industry of many years in the work of the Ministry could not prevail either with you who did partake thereof to conceal, or with those that were their Judges, and without doubt knew as much, to pardon one or a few errours of their life upon promise of more strict conversation for the time to come. Ye did pretend indeed that zeal for the Truth onely, and love of Gods people did set you thus in opposition against the scandalous Ministers, or those whom ye were pleased to term so: but I fear, your own conscience will one day tell you plainly (and I pray God not too late) that private quarrels, personal interests, and self ends carried you all along in these unwarrantable courses of mischief and persecution; for some of you, to our knowledge, who have been most forward to thrust forth of the Lords inheritance them that for many years together had ministred unto you in holy things, have been the first that fell into dislike of

their owne new choice, and refuſed to give them maintenance according to the Law. So weak and unſtable is your judgement, ſo fickle your affection, ſo immoderate your deſire of novelty, ſo blinde your conſcience in diſcerning your own hearts, ſo ſqueamiſh your mindes to receive truth, if it doth any wiſe make againſt your worldly advantage, or touch upon your ſins, the which though never ſo grievous and manifeſt, *no man muſt ſtrive, or repove another: for thy people are as they that ſtrive with the Prieſt.*

Hoſ 4.4.

Neither are ye offended onely with the Miniſter for open, but alſo for ſecret rebukes, yea and for private admonitions and correptions ſometimes, be they never ſo neceſſary and gentle withall, as I have ſeen it by often experience verified in many; one more eſpecially, a very lewd perſon indeed, who being mildly reproved by a Miniſter in my hearing for ſome ſcandalous ſin, replyed again; It were better for us if ye Miniſters held your peace, becauſe then we might

might ſin with the leſſe guilt and puniſhment. To whom then ſhall I ſpeak and give warning that they may hear? *Behold, their ear is uncircumciſed, and they cannot hearken: behold, the word of the Lord is unto them a reproach: they have no delight in it.* Jer. 6. 10. Wherefore he that doth not pleaſe your humour, or advance your faction, or gratifie you in your beloved corruptions, or ſparing you ſtrikes at your adverſaries; in a word, will not be partakers of your ſins by connivence or practiſe, ſtraight ways grows out of requeſt with you as an unprofitable teacher, or rather one not fit for your purpoſe, however he be accompliſhed in all other reſpects: and thus he is by little and little abandoned of you, and another ſought out more agreeable to your fancy, and mind, for a ſhort ſeaſon, untill the date or time of pleaſing you be expired alſo: Inſomuch as one Pariſh not many miles diſtant from the Univerſity of *Oxford*, hath been known ſince theſe Times of trouble and diſtraction to have diſliked and

changed their Miniſters as often, if not more often then there be ſeaſons in the year, and yet ſcarce afford maintenance for a ſingle man to live with them. It is paſt belief what fooliſh exceptions they have had againſt thoſe men who have upon triall, or other occaſions preached before them; beſides many againſt ſeverall Miniſters, this they had againſt one not unknown to my ſelf (if I am not miſinformed) that he preached too long upon the ſame Text. I pray God this ſpirituall delicacy doth not preſage a ſpirituall famine in the end, whereby men may hunger and thirſt after that Word which they deſpiſe and loath now becauſe of the plenty and fulneſſe thereof.

And here I may not paſſe by in ſilence a common but very dangerous errour that poſſeſſeth your mindes, whereby ye fondly and falſely imagine that the ſucceſſe of the Miniſtry doth depend upon the perſonall gifts of the Miniſter, and not wholly upon the ordinance of

of Chriſt, for which cauſe yee magnifie ſome above meaſure, and deſpiſe others in compariſon of them, calling the firſt *powerfull Preachers*, and not acknowledging the laſt for ſuch, becauſe not men ſo well qualified for the work of the Lord as they. The which conceit (if I miſtake not) is not the leaſt cauſe of your non-proficiency by the meanes of grace. For how can ye reap benefit from the Ordinance, if ye come not duely prepared to it? and how can ye come duly prepared to it, if ye have not a juſt eſteem of it, that ye may anſwerably ſubmit unto it? For, *neither is he that planteth any thing, neither he that watereth: but God that giveth the encreaſe.* Let men therefore learn to have greater reſpect to the bleſſing from above, then to the means below; to the grace and gift of God, then to the abilities and endowments of men in the great buſineſſe of their converſion and edification. 1 Cor. 3. 7.

Again, ye *Engliſh* people are generally indifferent or luke-warm

in Religion, and ſo ye may enjoy the worlds good, care not what doth become of the Truth of God, the which ye hear indeed, but learn and know not, like thoſe of whom we read 2 *Tim.* 3. 7. *ever learning and never able to come to the knowledge of the Truth*; or if ye know it, receive it not, neither beleeving it with your hearts, nor obeying it in your lives: for although ye all profeſſe faith, and pretend to it, as the main ground and pillar of your hope in God, yet it is but a bare profeſſion and meer oſtentation of that which ye have not in truth; a few excepted, who teſtifie the ſame by their innocent and holy converſation, without which *faith is dead being alone.* The reſt deceive themſelves with the ſhadow of faith; namely, a vain and cauſeleſſe preſumption, which they embrace for the ſubſtance; in the mean while giving no evidence thereof to the world, and hating thoſe that call upon them for the practice of repentance and good works, yea and perſecuting them ſometimes,

Jac 2.26.

as

as we have found by experience. But to ſlight admonitions of this nature, is almoſt every mans guilt, however ſcarce accounted of as a crime by any. The truth is, ye would fain have, and ſome openly declare as much, a religion exempt as well from duty as from charges and expence, ye would goe to heaven, and yet ſtirre not one foot in the journey, receive the reward of glory, but do no work of grace for it. And notwithſtanding your frequent confeſſions and proteſtations of faith in God, many are yet found among you who give more credit to the ſayings of Diviners and Aſtrologers, though ſeldome but falſe, and ever uncertain, then to the writings of the Prophets and Evangeliſts, and more ſeek unto ſuch as theſe then to their Maker in the time of their diſtreſſe.

Now how far ye are from obeying the precepts of the Goſpell, or the commands of that Lord to whom ye have given up your names, and vowed your ſelves to

be his faithfull ſervants unto death, let your own works witneſs againſt you, and your conſcience judge of you according to this evidence: Iſa.9.17. for, *every ones heart is ſet upon their covetouſneſſe, every one is an hypocrite and an evill doer, and every mouth ſpeaketh villany.* Ye idolize wealth in all your habitations, ſet up this ſtumbling block of your iniquity in your heart, and before your face for the many which ye have removed out of the way, ſerving this mammon of unrighteouſneſſe more then the true living God. To gain riches ye generally ſpeak not what you think, do not what you ſpeak, and neither ſpeak nor do as ye know and ought. To retain your ill-gotten goods, ye diſpenſe with your ſelves for ſwearing what you liſt, breaking oathes at pleaſure, violating covenants made with God or man; no tye ſo ſacred or ſolemn, which can hold you againſt your profit, or to your preſent diſadvantage. It is your received principle, that ye may get wealth at any hand for your ſelves

ſelves and children,

Si poſſis recte, ſi non quocunq; modo rem.

And your meaſure is as much as ye can, by all means poſſible how baſe ſoever. Inſomuch as your trades (as they are now commonly uſed) ſeem to be but ſo many myſteries of iniquity or deceitfull baits for ſinfull gain. *The getting of treaſures by a lying tongue, being a vanity toſſed to and fro of them that ſeek death.* For the reſtitution of ill gotten goods, whether by violence, or by deceit, is a thing not thought upon in theſe daies, wherefore men uſually dye in this ſin without recognition, much leſſe repenting of what they have done amiſſe. Nay, ſome there be ſo vain in their conceits, ſo corrupt in judgement, and depraved in their will, partly by education, partly by the cuſtome and manners of the age, that they imagine it no ſin at all to defraud or go beyond their brother in any matter, taking this to be a warrantable principle

Pro. 21. 6.

in all matter of contract and bargaining with others, that they may make as much of their goods as they can, without any reſpect had to the benefit and advantage of the buyer: a thing moſt oppoſite to juſtice and charity; and as if this were not enough they glory in their deceit and over-reaching one another, eſpecially of the Clergy and Univerſity men, whom all deceive with one conſent, abuſing their ſimplicity and want of experience in the things of this life, to the dammage of them, and to their own unjuſt profit. In like manner they do without equity, or meaſure exact upon ſtrangers whereſoever they come in the price of all commodities, notwithſtanding men of the ſame countrey and religion with themſelves, little conſidering to what exigences men of this condition may be reduced on the way, and are ſubject at all times. Others there be that entertain this opinion or perſwaſion in their mindes, that they may wrong and deceive as they liſt,

or

or as far as they are able, any man who is of a different judgement or faction from them in religion, whom they call the wicked and ungodly, and look upon as them that have no right to the creature, by reason of their unregenerate, and unsanctified estate of life; whereby indeed they get and *lay up treasure for themselves*, but are not *rich towards God.* Thus do *fools make a mock at sin, and it is a sport to them to do mischief.* And like the *Florentine* each one getteth his wealth, by carrying about with him a dogs soul (as he said) to make no conscience of any thing, so it might be for his gain. Luk. 12. Prov. 14.

And from whence proceedeth this immoderate desire of worldly wealth? Doth it not from hence, *that you may consume it upon your lusts?* or heap it up to no use and purpose, but to feed your unsatiable avarice? or to reserve it for your children (though little wanting it) against the time to come? This indeed is the vulgar pretence, and common excuse for all that ye do, Jac. 4. 3.

whether

whether right or wrong, ye muſt provide for your children and families, they that come after you, muſt not want in any caſe. And indeed ſo ye leave them a temporall inheritance, or a good portion in this life, you care not what may become of them hereafter in another world: wherefore as well by your precept and by your example, which is continually before their eyes, ye teach them to be hypocrites and deceivers like your ſelves, and applaud them for their covetous practiſes, and every courſe they take, be it good or bad, to preſerve or encreaſe this worlds good, not caring in the mean time, whether they be godly and vertuouſly educated, or no; This is the leaſt thing you minde in all your thoughts for them. Neither will your fond and overweaning affection, many times ſuffer you to have them brought up after a ſober and auſtere manner, leſt forſooth they ſhould too much lay it to heart, and pine away with ſecret diſcontent. Now this ſoft and remiſſe

miſſe education of them in your own houſes, and under your own wings, or by ſuch as know and are willing to ſerve you herein according to deſire, that they may ſerve themſelves of you for their own advantage, hath taught them almoſt every where to be rebellious againſt God, againſt you their parents, and againſt their governours alſo; to deſpiſe their ſuperiors, and betters, and to be impudent in their behaviour towards all. And you either not at all, or elſe but ſparingly reprove them, ſeldome or never correct them for theſe exorbitances: yea, ſome of you ſtick not to uphold and encourage them therein. Thus do ye *honour your children above the Lord*, as *Eli* did 1 *Sam.* 2. 29. while you tranſgreſſe his covenant to gratifie and pleaſe them in their luſts, and more deny the faith by your ſinfull caring and carking for them, then they that do *not* at all *provide for their families*, whom notwithſtanding the Apoſtle doth count *worſe then Infidels*, 1 *Tim.* 5. 8. 1 Sam. 2. 29.

Where-

Wherefore ye generally neither get riches as ye ſhould, nor uſe them as ye ought, but get them either by violence, or by deceit; and when you have them, conſume them on your luſts: ſo that ye are curſed both in the purchaſe, and in the poſſeſſion, and your poſterity for your ſake to whom is entailed as well the curſe as the reward of your unrighteouſneſſe, becauſe of their inſeparable union.

To your corrupt waies of getting riches, ye have added one above many as bad as theſe of ſpending what ye have gotten, I mean your exceſſe of wine and of ſtrong drink. For there is hardly any bargain or contract now which is not begun and finiſhed at the cup; no meeting, no fellowſhip in theſe times without this evill cuſtome of drinking and ſwilling: when nature, as well as grace, preſcribes moderation and ſobriety in the uſe of theſe creatures, ordained for the neceſſary comfort of the body, not for the ſuperfluous appetite of the ſoul. From whence it is that

those *Pestes reipublicæ*, I mean your tipling houses, are encreased to so vast a number every where in the land, and do yet encrease daily, as so many snares spread in the way of those that passe by, and are about their lawfull employments: and the masters of them by their subtilty and base complyance with every mans humour that spends his money and time with them, draw more expense from them, and suck more of their labour and substance, then many honest callings in the nation put together. Neither is this all, but they usually are the nurseries of idleness, profaneness, and all manner of vicious living; and indeed what can we expect besides such fruits as these, from that sin which is the mother of all uncleanness, and of whatsoever is displeasing unto God, or hurtfull to man, as the common and sad disasters occasioned hereby, both to private persons, and to whole families do more then sufficiently witnesse? and though an instance of the profaneness at such meetings

may

may ſeem altogether unneceſſary, becauſe nothing more uſuall then this: yet I cannot forbear to repeat a ſpeech, which I lately heard from the mouth of an ungodly companion drinking with his fellowes on the Ale-bench, who ſaid, If all the Devils in hell ſtood round about me, I would drink my cups.

Oh the ſleepineſſe and deadneſſe of Magiſtrates! the remiſneſſe of government! the want of care and conſcience in the inferiour Miniſters of juſtice to execute their office, and diſcharge their truſt! For otherwiſe how eaſily might many of theſe houſes be ſuppreſſed, that without licenſe ſell this abuſive commodity? how many more that ſell it indeed with licenſe, but ſuffer all licentiouſneſſe to paſſe in the uſe thereof, uncontroled, through concealment at leaſt, if not encouragement of what is done in contempt both of divine, and alſo of humane lawes by lewd perſons, who make theſe places their daily or continuall

nuall haunt? And both in ſhort time reduced to a much ſmaller and more neceſſary number? Remember therefore oh ye Juſtices of the peace, and you likewiſe who receive warrants from them, how much it concerns the welfare of the nation, and the quietneſſe of your own conſcience to enquire after and rectifie theſe diſorders as ſpeedily as you may: let not an *omne bene* be brought in upon oath at your ſeſſions in ſtead of an *omne male* as the cuſtome hath a long time been, and is ſtill in uſe, or if it be, not finde ſo eaſie admiſſion as as it hath heretofore done. But what hope of reformation? ſurely,

If a man walking in the ſpirit and falſhood doe lye, ſaying, I will propheſie unto thee of wine and of ſtrong drink, he ſhall even be the Prophet of this people. Mic. 2. 11.

Now though that the Almighty hath for many years together admoniſhed you of theſe and other your great and hainous ſins by the meſſengers of his word, and of late ſeverely chaſtiſed many of you for them with his rod, who is

is there among you that repenteth of the evill of his doings? *I hearkened and heard, but they ſpake not aright: no man repented him of his wickedneſſe, ſaying, What have I done? every one turned to his courſe, as the Horſe ruſheth into the battell. Yea the Stork in the heaven knoweth her appointed times, and the Turtle, and the Crane, and the Swallow obſerve the time of their coming, but my people know not the judgement of the Lord. How do ye ſay, we are wiſe, and the Law of the Lord is with us?* Nay, do ye not rather adde to the iniquity of your ſins? and are ye not become more vile and abominable in the Lords ſight by your lewd practiſes then before? For behold your injuſtice is more exorbitant every where now, then in times paſt, your covetouſneſſe more cloſe and ſharp of appetite, your pride of apparell more gorgeous; the Hinde now exceeding the Farmer that was heretofore, in the trimneſſe and coſt of his habit, the Farmer the Yeoman, the Yeoman the Gentleman, and the Tradeſman all theſe in bravery, every

Jer. 8. 6, 7, 8.

every one mounting above his degree, and going beyond his eſtate in this ſumptuous vanity; your hypocriſie more profound then ever, your contempt of Gods worſhip never ſo open and apparent as now: ſo that ye ſeem generalry to be incorrigible like thoſe in the Prophet *Jer.* 5. 3. For, *though God hath ſtricken you, yet have ye not grieved; he hath conſumed you, but ye have refuſed to receive correction ye have made your faces harder then a rock, ye have refuſed to return.*

As long indeed as the diſſolute plundering party were abroad in the countrey, and were a terrour and ſcourge unto you, ye appeared as men mortified and weaned from the world; but no ſooner was the rod laid aſide, then ye returned every one to his former waies, more ſtrongly graſping, and cloſely embracing this world then before; as it comes to paſſe between friends after a long or dangerous parting one from the other: like the people of Iſrael, of whom the Prophet witneſſeth, *Pſal* 78. 34, &c. that *when*

God

God ſlew them, then they ſought him, and returned and enquired early after him, and they remembred that God was their Rock, and the high God their Redeemer. Nevertheleſſe, they did flatter him with their mouth, and they lyed unto him with their tongues. For their heart was not right with him, neither were they ſtedfaſt in his covenant. So ye after the ſame manner did but diſſemble in your hearts both with God and with man in the time of your diſtreſſe, notwithſtanding all the ſhew and profeſſion you made of repentance and turning unto him, who ſmote you for your tranſgreſſions. And to ſay the truth, your hypocriſie is not tranparent only in the fountain, to him who *ſeeth and knoweth the hidden things of darkneſſe:* but in the ſtreams alſo which flow from thence, I mean the externall actions and courſes of your life, to men who *judge according to the appearance and ſight.* For he that narrowly conſidereth and examineth without prejudice, the uſuall motion and carriage of things in theſe times, ſhall

ſhall finde very few, at leaſt not any conſiderable number of men in compariſon of the reſt, who have not ſided with the ſeverall unhappy diviſions or factions of the nation according as they were led by private intereſts of dependance, gain, honour, liberty, and ſuch like perſonall advantages, notwithſtanding their fair pretences of conſcience and religion in reference to the cauſe which they did maintain. Under the ſame colour do you ſtill as formerly bite and devour one another, as if that religion which teacheth mercy, and enjoyneth the exerciſe thereof even towards the worſt enemies both of its profeſſors and of it ſelf, could any way countenance before God, or diſcerning good men, proceedings of this nature ſo contrary to the precepts thereof: and although according to the cuſtome of hypocrites you pride your ſelves in this, that you are not ſo debauched in your life, and looſe in your manners, as thoſe are known

to

to be who are oppoſite to you: yet ye cannot quit your ſelves of that imputation which the Lord doth faſten on the Phariſees and Scribes of his time, namely,
Mat. 23. 24. that they did *ſtrain at a gnat, and ſwallow a camell:* for as they then were double diligent (as we ſay) in obſerving what the Law did require in point of *ceremony*, and circumſtance of divine worſhip, as alſo every *vain tradition* received from their forefathers, but omitted
Verſ. 23. *the weightier matters of the Law, judgement, mercy, and faith; forbearing to eat with unwaſhen hands, leſt they*
Chap. 15. 2. *ſhould tranſgreſſe*; and yet *defiling their conſcience with ravening and wickedneſſe*;
Luk. 11. 39. and afterward with *the bloud of the Son of God*: ſo ye with whom an innocent ceremony would not go down, heretofore, and is an abomination unto this day, now can ſwallow down all manner of injuſtice without remorſe or diſtaſte thereof in the
Mat. 23. 14. leaſt meaſure, and *devour widowes houſes*, as they did, under the ſame pretence alſo of *prayer and devotion.*

But ſome of you place all the duty

duty of a Christian, or Saint in the externall observation of those things that pertain to the worship of God, or in a professed zeal for the Sabbath (as they term it) and hearing of the word as opportunity is given them; others in the mortall performance of what the Law prescribes in point of justice and common honesty: both with like deceit and danger, setting these two at oddes one against the other, which by the will and commandement of God, are to be inseparably joyned together in our Evangelicall obedience, and cannot be parted without practicall apostasie, or manifest forsaking of Saintlike integrity necessary in order to salvation for every man that will be a disciple and follower of Christ Jesus. Now what more evident sign of hypocrisie, then such partiall respect as this to the Commandements of the Lord, whereby we pick and chuse some, refuse and reject others according to our own pleasure, or as they best sute with or disagree from

from our corrupt affections and ſinfull luſts.

To which we may adde alſo your non-proficiency under the means of grace: for never had a nation more plentifully ſowen among them the incorruptible ſeed of the word, that yeelded ſo bad or ſparing increaſe thereof, as ye have done. Never any yet who know ſo much, and practiſe ſo little as your ſelves, on whom greater light have ſhone, and yet more love and walk in darkneſſe, then you of this untoward, ſtubborn, and rebellious generation,

Pſal. 78. 8. *a generation that ſet not their heart aright, and whoſe ſpirit is not ſtedfaſt with God*: Inſomuch as it is an aſperſion caſt upon you by your adverſaries, (and I would to God without ground or juſt cauſe) that our fore-fathers in this land under their religion, were faſter tyed by their bare word and promiſe, then Proteſtants at this day by their moſt ſolemn oathes: a charge indeed againſt us never more verified by our practiſe, then at this preſent

ſent time, but little making for them or for their cauſe, whoſe leaders have taught them to erre more concerning this thing, then any in the world beſides, framing miſchief by a law, or art of diſſembling unknown to men in times paſt, and to be abominated throughout all ages.

Be aſhamed therefore O ye *Engliſh* people, and confounded in your ſelves becauſe of all your tranſgreſſions. And fear him who hath *ſo often turned his anger away, and not ſtirred up all his wrath*; Leſt he at length *caſt upon you the fierceneſs of his anger, wrath, and indignation and trouble*, and as he hath begun, ſo accompliſh is fury in the the midſt of youor behold ye have already ſeen the tokens of his diſpleaſure againſt you, in that he hath taken from you thoſe ill gotten goods by the hand of violence and rapine which ye procured to your ſelves at the firſt by oppreſſion, or by deceit, having *given your ſubſtance and your treaſures to the ſpoil without price, and that for all your ſins, even in all your*

Pſ. 78. 38.

V. 49.

borders. And becauſe you have not believed the Lord ſpeaking unto you early and late by his ſpirit in the Miniſters of truth and righteouſneſſe, he hath in his juſt judgement ſent the ſpirit of deluſion and errour among you, in thoſe that preach unto you without calling and commiſſion from him the imagination of their own heart, not his word.

Now theſe with the like proceedings of the righteous Judge againſt thee in judgement, are ſo many gentle forewarnings to thee, O Nation not deſired, of timely repentance and converſion to thy God; but in caſe of impenitency and obſtinacy againſt the gracious counſell of his will, certain forerunners of greater plagues, both upon the bodies, and alſo upon the ſoules of thy children. Fear therefore that if thy vain thoughts ſtill lodge within thee, and thou haſte not to appeaſe the wrath of thy Maker, *before the Decree bring forth, before the day paſſe as the chaffe, before the fierce anger of the Lord come upon*

Zeph. 2. 2.

upon you, before the day of the Lords anger come upon you: Fear, I ſay, leſt your *houſes ſhall be turned unto others, with your fields and wives together*, and *the whole land be devoured by the fire of his jealouſie*. The Lord hath planted you in a good land flowing with milk and honey, like that of *Canaan*, but your unthankfulneſſe for his bleſſings and abuſe of them to ſin and provocation of the eyes of his glory, when the meaſure of iniquity is already full (as it ſeemeth now to be) may ſoon cauſe him to caſt you forth of this goodly inheritance, as he did them that were before you; and give it for a poſſeſſion unto ſtrangers, whom ye have not known in times paſt, and whoſe language ye cannot underſtand. The beſt tenure of your land is the gracious will of God, and the condition of his will, your obedience. If ye *be willing and obedient, ye ſhall eat the good of the land*; *But if ye refuſe and rebell, ye ſhall be devoured with the ſword*: *for the mouth of the Lord hath ſpoken it*. And if this thought may not ſtartle your mindes ſleep-

Jer. 6. 12.

Zeph. 1. 18

Iſa. 1. 19, 20.

ing on the bed of ſinfull ſloth and carnall ſecurity, let that I pray you of a far greater and more deſtructive evill awaken you from ſleep, the removing of the candleſtick out of his place, after that the ſtar is vaniſhed away, or ſet in obſcure darkneſſe never to riſe again. For ye have a long time turned the grace of your God into wantonneſſe, and you plainly ſee that the light beginneth now to ſhine much more dim then formerly, and not at all in many corners of the land, and is there not juſt cauſe to
Mat.21.43 fear, leſt that *the Kingdom of God ſhall be taken from you, and given to a Nation, bringing forth the fruits thereof?*
Deut.29.4 And the rather for that *the Lord hath not given you a heart to perceive, and*
* Mic.9.7. *eyes to ſee, and eares to hear* (* *the rod and who hath appointed it*) *unto this*
verſ. 6.10, *day. For are there* (not) *yet the*
11,12. *treaſures of wickedneſſe in the houſe of the wicked, and the ſcant meaſure that is abominable? ſhall I count them pure with the wicked ballances, and with the bag of deceitfull writs? For the rich men thereof are full of violence,*

and

and the Inhabitants thereof have ſpoken lies, and their tongue is deceitfull in their mouth. And *they bend their tongues* Jer. 9. 3. *like their bow for lies, but they are not valiant for the truth upon the earth: for they proceed from evill to evill, and they know not me ſaith the Lord, Shall I not* Ch 5. 29. *viſit for theſe things ſaith the Lord. ſhall not my ſoule be avenged on ſuch a Nation as this?* Ye are guilty of the ſins of *Iſrael*, and can you hope to eſcape the judgements of *Iſrael?* you have ſeen what heavy judgements have been executed upon them from time to time by the hand of Divine Juſtice, for the ſame ſins which you dayly commit, and not upon them alone, but upon the neighbouring Nations round about you, the war, peſtilence, and famine, which waſted and conſumed them, and is there not cauſe why after ſo many warnings by the ſad examples of others, you ſhould exſpect greater judgements, or the ſame in greater meaſure, then did light upon them? *Surely except ye* Luke 13. 3. *repent, ye ſhall all likewiſe periſh. Draw* Jam 4. 8. *nigh* (therefore) *to God, and he will* 6, 9, 10.

draw nigh to you, cleanse your hands ye sinners, and purifie your hearts ye double minded. Be afflicted and mourne and weep: let your laughter be turned to mourning, and your joy to heavinesse. Humble your selves in the sight of the Lord, and he shall lift you up. Believe and obey those Ministers that most powerfully dehort from sin, and exhort you unto righteousnesse, both by their preaching and by their living; and not them, which decry duty, and secretly perswade you to libertinism and licentiousnesse of life, or who flatter you in your sins, bearing you in hand, that ye are better then you are, or not so bad as some account of you; for though this be pleasing and plausible, yet God knoweth, (and you will finde so at the last) it is pernicious doctrine, whereby ye are brought into the snare of the Devill. Neither rejoice to hear the sins of other men reproved as the custome is, but truely grieve for them and much more for your own, when they are represented to your conscience by the Lords Messen-

Meſſenger, not ſtorming at his rebuke, or having indignation at his perſon, as the manner is, by which means he is often diſcouraged in his Office, and you ever hardned in your ſins. In a word, let it be the faithfull endeavour of you all, as much as in you lyeth, to reform your own lives, and the lives of other men, O ye Miniſters of the Lord, O ye Magiſtrates of the land, O ye People both ſmall and great, minde this one needfull matter, and no longer dote upon private perſonall intereſt with the neglect of the publick, and to the ruine of the whole, prefer not any more the State to the Church, the world to Chriſt, gain to godlineſſe, and earth to heaven But *as he which* 1 Pet. 1. 15. *hath called you is holy, ſo be ye holy in all manner of converſation:* ſuffer him once to rule in your hearts, who hath ſo often been in your mouths, and of whom ye have made ſo frequent mention with your lips, ~~ſaying unto him *Lord, Lord*, but~~ Mat. 7. 21. not *doing the will of his Father which is in heaven.* Be his ſervants in deed,

and not in word onely, his Disciples in truth, as well as in shew and in outward profession, not for what ye may gain here, but for what ye shall enjoy hereafter. If ye know these things, happy are ye if ye doe them: Now that ye may be able to doe them, by him
Phil.2.13. who can doe all things, and *worketh in you both to will and to doe, of his good pleasure,* The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all, *Amen.*

FINIS.

A Poſt-ſcript to the Reader.

HE that undertaketh freely to reprove the faults of many, muſt expect the various cenſures of many, and ſo do I, but fear them not, and truſt I have no cauſe much to paſſe by them, my conſcience bearing me witneſſe that I have had a tender reſpect in what I write to the glory of God, unto truth, and to the ſpirituall good of my brethren, as one that hath *obtained mercy of the Lord to be faithfull:* yet as a man compaſſed with infirmity, and ſubject to many failings, though in the preſent buſineſſe free from malice or deſire of revenge, neither 1 Cor. 7. 25.

neither do I plead guiltleſſe my ſelf, while I thus ſeem to accuſe others. Far be this from me, as already it is. I know and acknowledge my own ſins in thoſe of other men, with whom God knoweth, I have been in too great a meaſure guilty of the common errors of the times, whereby we have mutually drawn downe the paſt and preſent judgements, which the Lord hath executed, and doth ſtill execute upon this ſinfull
Pſal. 51.3 nation, and *my tranſgreſſion is ever before me.* But bleſſed be his name for that I have learned by his fatherly rebukes and chaſtiſements, both to loath and to leave the follies and iniquities of my youth. And oh that I were as free from the inbred corruption of my heart! But alas, it ſtill cleaveth very cloſe unto me: and I have found

found it by experience in my ſelf more difficult to ſtruggle with it, and to ſtrive againſt it with ſucceſſe, then to bear the croſſe, or to ſuffer reproach and perſecution from men for the Name of Chriſt Jeſus. For I am by nature very prone to impatiency, eſpecially at certain ſeaſons; and this I look upon as my worſt enemy here on earth, againſt which I pray and fight continually. As for thoſe that have any way done me wrong either in goods, or in good name, or any way elſe beſides, (*not for my tranſgreſſion, nor for my ſin O Lord*) I freely forgive them in the preſence of the Almighty, and daily pour forth a ſupplication for them before the throne of grace. In the mean while comforting my ſelf in this, that *I have wronged no man, corrupted no man.* Pſal. 59 3. 2 Cor. 7. 2.

man, defrauded no man: and waiting for the appearance of
1 Cor. 3. 13. *that day wherein every mans work ſhall be made manifeſt, and the fire ſhall try every mans work of what ſort it is.* And ſurely I might much more comfortably endure mine own afflictions, did not the thought of preſent publick calamities, and of thoſe that are likely to follow upon the head of theſe, perplex my minde, and adde a great weight to the burden of the former. For God hath apparently declared his diſpleaſure againſt the nation by altering the naturall courſe of things in the ſeaſons of the year, in our bodies, and in what not beſides theſe? It is hard to tell whether the like immoderate drought as of late hath ever been known in the land before, the moſt aged are ſilent and wonder

wonder at it with cauſe enough of admiration and aſtoniſhment. Now that both this and our many ſickneſſes are the ſure effects of Gods wrath and curſe upon us, appeareth from *Deut.* 28. 22. 23. Neither may we hope for better things, but are ſtill to expect worſe then theſe which have already befallen us, becauſe *our ſin* like that of *Judah* is *written with a pen of iron,* Jer. 17. 1. *and with the point of a diamond, it is graven upon the table of our heart.* The Lord take not his peace from us, as he did from them, even loving kindneſſe and mercies.

Some indeed glory much in the ſucceſſe of the Army hitherto very great and ſtrange, and promiſe as much, or rather much more from them for the future, as alſo from the Navie. In like manner they count

count much upon the prudence and policy of thoſe who ſit at the ſtern, but ſin nevertheleſſe unrepented of by the people, and unreformed by the magiſtrate doth ſtill threaten us with wrath and vengeance from the Almighty. And what ſafeguard can a Navie at Sea, though never ſo well ſet forth, or an Army on foot in the land, how numerous and reſolute ſoever, afford us from the Lord of ſea and land? *If God will not withdraw his anger, the proud helpers do ſtoop under him:* What wiſdome, underſtanding, or counſell againſt him, that *diſappointeth the devices of the crafty, ſo that their hands cannot perform their enterpriſe:* who *taketh the wiſe in their own craftineſſe: and the counſell of the froward is carried headlong. They meet with dark-*

Job 9.13.

Ch.5.12, 13.14.

darkneſſe in the day time, and grope in the noone-day as in the night. He is wiſe in heart and mighty in ſtrength: who hath hardened himſelf againſt him, and hath proſpered? What confidence in any thing before him, who hath curſed all confidence but that which is repoſed in him? *So are the paths of all that forget God, and the hypocrites hope ſhall periſh: whoſe hope ſhall be cut off, and whoſe truſt ſhall be a ſpiders web, and their hope as the giving up of the ghoſt, or a puffe of breath.* Job 9. 4. Ch. 8. 13, 14. Ch. 11. 20.

He that duely conſidereth the ſtate of things in this land immediately preceding the ſeverall devaſtations by forain invaſion, and ſhall compare the ſame with our preſent times, may finde that correſpondency between them, which will juſtly

ly make him fear, leſt the time of our deſolation be at hand alſo; but I forbear, and God forbid. I have but one word more to ſpeak unto thee, and it is by way of requeſt, that if thou be learned, thou wilt not be offended with the rudeneſſe of the ſtile, and vulgar plainneſs of the expreſſion which thou findeſt in this book, remembring that the major part, whom it doth concern, are either the ignorant, and more ſimple ſort of peop'e, or not ſo knowing as thoſe who have diligent education and training up in the ſchooles of Philoſophy, or of more polite literature. And whoſoever thou be that doſt peruſe this little treatiſe, if by reflexion thou chance to ſee thoſe ſpots and blemiſhes in thy ſelfe, of which thou tookeſt no know-

ledge

ledge before, or in caſe thou didſt perceive them, paſſe them by unregarded, never ſeeking to wipe them off from thee; doe not with brutiſh fury, or childiſh indignation break the glaſs in pieces for being true unto thee; but rather imitate in this particular him, who doth preſent and hold the ſame before thee, that is, reform what is uncomely, purifie what is unclean, rectifie what is a miſſe by the Image or ſhape, which it doth repreſent unto thy view: *Who ſo loveth inſtruction, loveth knowledge, but he that hateth reproof is brutiſh.* Prov. 12. 2. It is an hard matter, as the caſe now generally ſtandeth with us, either to ſpeak or to hear Truth as wee ought, ſo great and common is mens prejudice againſt it. And what *Salvian* complained of in his time, may juſtly give occaſion

casion of complaint to us concerning the present times wherein we live. *Tam imbecilla sunt judicia hujus temporis, ac penè tam nulla, ut qui legunt, non tam considerant quid legant, quam cujus legant, nec tam dictionis vim atque virtutem, quam dictatoris cogitent dignitatem. Præfat. ad Salom.* Finally, if thou receive any benefit by what thou readest herein, give glory to God, and pray for the Author, as he prayeth for thee, and for those who have reviled and despitefully used him without a cause. Now the Lord Jesus Christ be with thy spirit. Grace be with you, *Amen.*

2 Tim. 4. 22.

Deo Gloria.

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